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WATERS OF MARA.

Drawn forth in two Funerall
Sermons, October 1653.

AND
Since (upon desire) Enlarged.

By *Henry Hibbert* Minister of the Word,
and Pastour of *Trinity Church*
in *Kingston upon Hull*.

Gen. 42. 36.

Joseph is not

Gen. 43. 14.

If I be bereaved of my Children, I am bereaved.

Aug.

*Multò facilius est non habita repudiare, quàm
possessa omittere.*

Greg.

Majorem dolorem commovere damna majora.

London, Printed by *W. Hunt*, and are to be sold
by *Francis Coles* in the *Old-Bailey*, and by *John
Awdley* at *Hull*. 1654.





To the Christian Reader,
especially to my tender Flock
and true Friends,

Which are Inhabitants both of
the high and low Church Parishes,
within the strong Town and fa-
mous Incorporation of *Kingston*
upon *Hall*.

Henry Hibbert boweth his
knees unto the Father of our
Lord Jesus Christ for
for power of grace, and
perfection in glory.

Brethren,



Age Solomon tells us,
there is no end of ma-
king books, and much
reading is wearinesse to the
A 3 flesh,

Ecccl. 12, 12.

To the Reader.

*Non omnes
ad docen-
dum idonei,
utinam om-
nes ad dis-
cendum ha-
biles. Ambr.*

*Scribimus
indolenti do-
ctique.*

*Mr William
Lynn, Col-
lector of
the Cu-
stoms,
whose first-
born died
October 5.
and his se-*

flesh, yet this hath been an ex-
cesse in all Ages, and ceaseth not
in ours. Many (though far fitter
to learne, and to be wished they
would do so) affecting mastership
invade the office of publike prea-
ching: And (with the Poets boy)
are almost transported to see them-
selves in Print.

It is a scribbling Age wherein
we live. The Presses are oppres-
sed, and the world so choaked with
Papers, that a man would almost
conceit old Origen, Apollinari-
us, or Chrysippus were risen out
of their graves.

As to my own Apology for
Printing. One maine ingredient
to it was the Gentlemans impor-
tunity, who was the sad Father
of these two deceased Children,
being deprived of them both very
suddenly,

To the Reader.

suddenly, and left childlesse.

I received also the earnest desires of many more competitors, who found me (though well furnished with quills) a bird of no swift wing. Remaining a season in suspense, like a man so long in putting on his cloaths, that it were time to put them off againe. However, I would not shew my selfe utterly inexorable.

Another was, the impression which both Gods word and rod did at that time take upon mine own heart, having my selfe been sometimes under the like dispensation, and suffering the nipping of such promising hopes, as I have experienced the truth of that old observation, A signe of no long life, when the faculties of the mind are ripe so

A 4

early.

cond child
the tenth.
1653.

Mary my
first borne
deceased at
Settrington
in Yorkshire
June 25.
And Hester
my second
at Hull, Jan.
22. 1652.
I being ab-
sent at Lon-
don.
— M^{rs} E.
is success-
fully disco-

To the Reader.

eatly. But alas! who can call back yesterday?

Add unto these, Gods hand in this kind is very smart, and the Doctrines sutable, therefore I had also an eye unto publike profit. Writing (respect being had unto matter and measure) is not alwaies vox mortua, a dead voice, but sometimes vox vivida, a lively voice, and hath its Energy. Nay, upon some accounts, whereas speaking is but like a burning coale, usefull neare at hand: Writing is like a shining Lampe, which giveth light farre off. Let these suffice.

Reader, I have removed Amasa out of the way, quitting quaintnesse, and flying in a familiar Sphere. So that thou needest

To the Reader.

needst not to make a stand, having a plaine path to tract, and nothing that I know in the world to stumble upon.

If thou be a Parent, know, that Childrens visitations are also thine. Philip of Macedon losing one of his eyes by an Arrow, found by what was written upon the shaft that it was aimed indeed at himselfe. In smiting of Children God speaks something to Parents, themselves being wounded through their Childrens sides, else David had not mourned so solemnly for his sick Child.

But whoever thou art let this mind thee of mortality, knowing that now life eternall is either lost or gained. When Jacob had been a long season with Laban,

After Philip-
pe.

2 Sam. 12.
16.

Hic vita
ant amitti-
tur, ant tene-
tur. Cyr.
Gen. 31. 30.

To the Reader.

Ecc1. 12. 1.

*Aliorum
mors profi-
ciat ad no-
stram salu-
tem.*

*Satis est u-
nus, satis est
nullus.*

*Laudari à
bonis timeo,
à malis de-
testor.*

*Nil facili-
us est quàm
reprehende-
re.*

ban, at last his heart was home-wards: O you, who have conversed many yeares in this world, it is high time to have some thoughts heavenwards. It were good to remember our Creator in the daies of our youth, Seeing the grave sucks in Sucklings. If these things be done in a greene tree, what shall be done in the dry? If death begin at the Cradle, it is time for us to thinke of our Coffins.

Friend Momus, with the rest of your Mimicks, I guesse your fancy at first sight, nothing can please you, neither will this. Yet know, if my book merit no: a better mans favour, it feareth not your frown. And it hath thus much more to entertaine you withall, viz. That it is more easie to carpe

To the Reader.

carpe at many than to compose one.

If these leaves be turned over by the hand of a time-server, I question not but he will like it well whilest it holds in fashion : yet will not be so unctwill, as to make it blush and change colour, when contrary blasts make him face about and change his judgement.

But I tell the more moderate, the daies are grown more scientificall, and it is hard to judge of stars of the least magnitude in the presence of the Sun. However, let not the praise of the more worthy be the disparagement of the meaner. The foot is not the head, but yet a member of the body.

And now a word to you, my beloved people, that have called
me

Eadem probamus, eadem reprehendimus, hic exitus est omnis iudicii, in quo lis secundum plures datur.

Nemo ideo deterior quia alter melior.

To the Reader.

1 The. 4. 11.

Eph. 4. 3.

2 Sam. 10:
19.

me to this place, and owned me in the Lord. It is not the least part of my comfort, that both you and my selfe (notwithstanding some provocations, yet) have hitherto kept our selves even finger-free from other mens differences. Studying to be quiet, and to do our own businesse, And endeavouring to keep the unity of the Spirit in the bond of peace. I hope we still shall do, approving our hearts to God, and praesises to men, to be of the number of them that are peaceable and faithfull in Israel.

You know my Idiom or property of speech; how I am prompted on to succinētnesse, being no Ciceronian. And that my Talent rendreth me rather a Barnabas than Boanerges. Yet I grant
the

To the Reader.

the diversity of the Spirits gifts to send all to edification: And do like the laser from them that are dexterous therein. Only I could wish (as it was once said of Basil) that they who thunder in their doctrine would be carefull to lighten in their conversation, We have an Age can readily resort, Dost not thou feare God, seeing thou art in the same condemnation? And againe, Thou that art instructed out of the Law, and teachest another, teachest thou not thy selfe?

Moreover, you are not ignorant of my frequent returns about this season, how I was forced to afford so many buds and blossomes, as little ripe fruit could be expected. No more, lest the Porch unbefits the Palace.

1 Cor. 12.

Gregor.
Nazianze.

Luk. 23. 40.

Rom. 2. 21.

To the Reader.

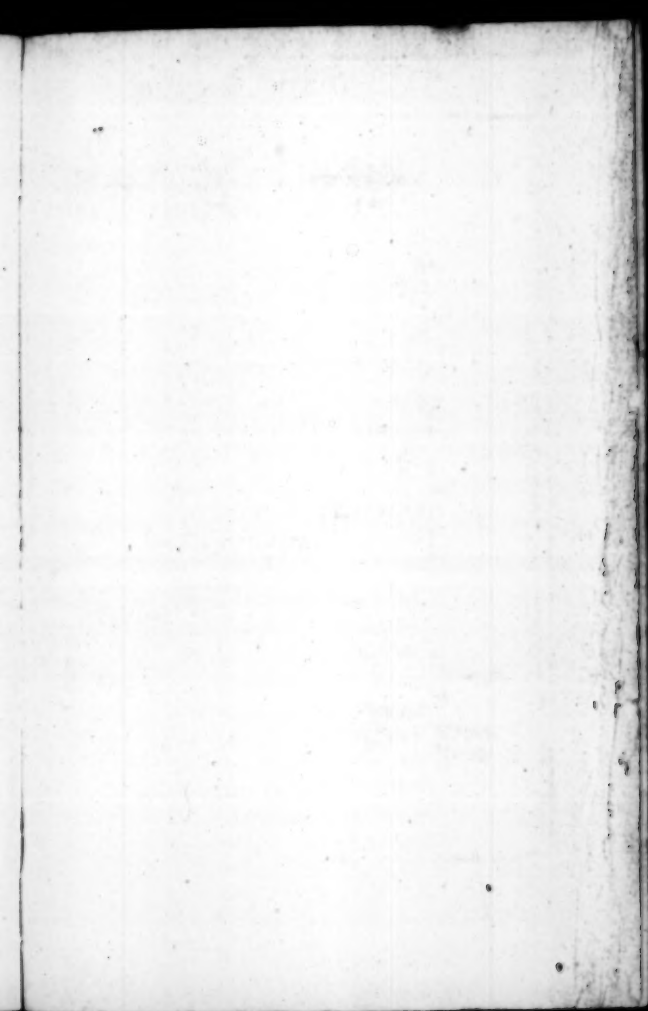
I here present you with what you had before, something amplified. Not waters of Meribah, but Marah: as more sutable to my own solitary temper, and safe for you. Accept my first-borne. And if God give leave againe to turne the Cock, perhaps the Cisterne may afford you sweeter Waters. In the meane time, and ever, The God of peace be with us.

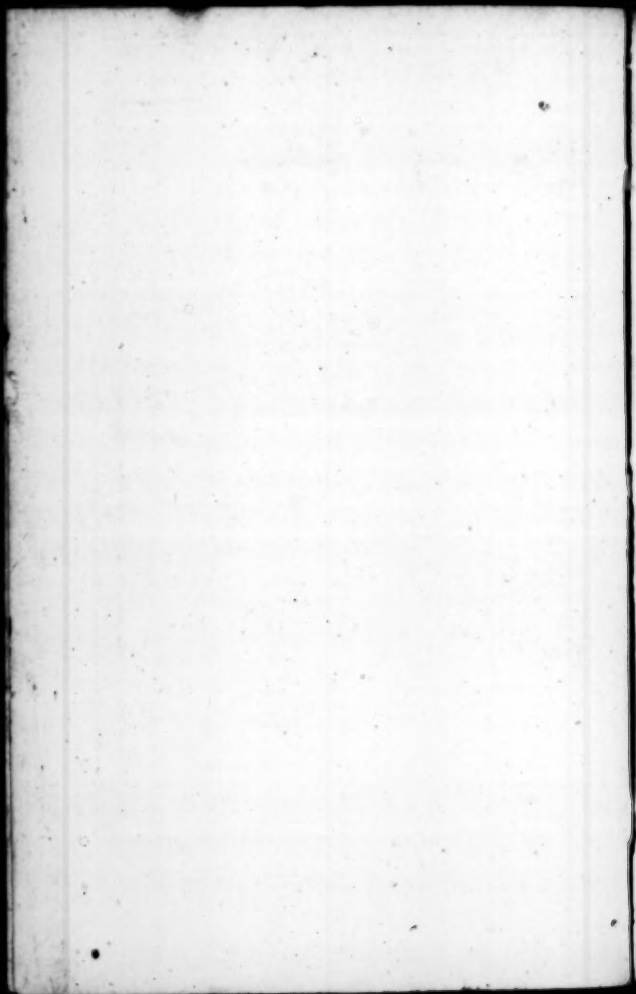
Phil. 4. 9.

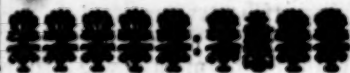
Kingston upon
Hull, Jan.
ult. 1654.

*Christians, I am your
servant in Christ
Jesus, for the help
of your faith,*

Henry Hibbert.







Waters of *Marab.*

ZECHARIAH 13.

Part of the tenth ver.

— *As one that is in bitterness
for his first-born.*



His Propheſie may not
unfitly be compared
with the yeaning of
Labans flock, or thoſe
heavenly meſſengers, mentioned in
the beginning of it, being cheque-
red with various colours: for it
is mixed and made up of divers in-
gredients, viz. reproofe, exhor-
B ration,

Gen. 30.
39.

Cap. 1.
Ver. 84

ation, comfort, &c.

In this Chapter our Prophet (an holy Herald) setteth the silver Trumpet to his mouth, and in the name of God soundeth a gracious retreat to the Jewish Nation. The firmament is not more full of spangled stars, then Scripture is of precious Prophecies and promises, concerning their calling and conversion. And although they are as yet blinded and bowed downe; yea, stark dead and dry; yet God hath not cast away his people: but will one day say of Israel his first-born, as the Father said of the prodigall Child being returned; *This my sonne was dead, but now is alive.*

Rom. 11:

Luk. 15. 32.

Ver. 10.

If any aske how this people should be made capable of so great mercy? The answer is plaine, *I will poure upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications.* That is, the presence, operation, gifts,

gifts, and graces of the Spirit, who is both the worker of grace, and former of prayer in the heart. See, the best of men are but dry Cisterns, and empty Casks, untill such time as the Spirit drop upon them. We are nothing, we can do nothing, not a prayer, not a teare, not a warme desire after Christ, till the Spirit come.

Rom. 8. 26.
Note.

And this effusion shall produce a double effect: for,

First, They shall looke upon Christ whom they have pierced. Here is Conversion. Formerly they turned their backs on Christ, looking upon *Moses* and the Law, Ceremonies, and ielfe-righteousnesse: But now contrary winds shall drive them contrary couries. These sweet gales of the Spirit shall make them face about, they shall only mind a crucified Christ, and seeke righteousness and life from him alone. Truly, *in vaine is Salvation hoped for from the hills, and from*

Jer. 3. 23.

the multitude of Mountaines:
Truly, in the Lord our God is the
Salvation of Israel.

*Mittunt le-
gatos pro su-
is doloribus
Lachrymas.
Cypr.*

And secondly, They shall lament
over Christ. They shall mourne for
him. Here is compunction. Oh!
That ever their fathers, and them-
selves, by their sins, should have so
persecuted, vilipended, and cruci-
fied the Son of God! Now sad-
nesse is seated upon their hearts.
They are wholly clad in mourning.
All their Songs are *Lachryma*.
And thus a poore soule, made sen-
sible of sin, doth supple it selfe in
teares of godly sorrow.

Which sorrow of theirs is fur-
ther amplified and set out two
manner of waies:

Ver. 12.

First, By the particularity of it;
They shall mourne every Family
apart. That is, in this duty hus-
bands and wives shall not stay for
each other, but every one shall so
conceive sorrow, and be big-bel-
lied with griefe, that they shall

(Joseph-

VVaters of Marah.

5

(Joseph-like) withdraw themselves, seeking where to ease their hearts in showers of teares. That is the best sorrow which is done in secret. *Commune with your owne heart* (saith David) *upon your bed, and be still.* And our Saviour Christ (who is the wisdom of the Father) advieth us very much unto retirednesse in duty, and *our heavenly Father which seeth in secret shall reward us openly.* It is not (dear Brethren) it is not cutting of Antick-faces, and contracting the countenance, it is not grumbling forth vociferous groanes, and uttering loud and hideous howlings, to be seene and heard of men, that will gaine acceptance: No, no, *The Sacrifices of God are a broken Spirit.* But when a poore soule can sequester it selfe from carnall Company, and sinfull Society, get out of the noise of the world, creepe into a corner, and there fir melting in Gods presence; surely

Note.

Psal. 4. 4.

Mar. 6.

Psal. 51. 17.

Psal. 125. 6.

such sorrow will prove sweet and
successfull, doubtlesse whosoever
thus *soweth in teares shall reape in
joy.*

2 Chro. 35.
25.

Secondly, By the extremity of
it, to expresse the greatnesse of
which the Prophet compares it,
1. To that mourning which was
made for that religious and zea-
lous Prince, good King *Josiah*,
when he was slaine in the midst
of his so hopefull Reigne. Whole
lamentations were written and
made an Ordinance in *Israel*, that
is, they did not only mourne at his
Funerall, but also at the death of
others made mention of his losse,
lamenting the same in all their
dolefull Elegies. Even so shall
they look upon Christ and mourn.
2. To the sorrow of an indulgent,
naturall, and tender-hearted Pa-
rent, which takes up my Text,
*They shall mourne for him as one
mourneth for his only Son, and
shall be in bitterness for him, as
one*

Waters of Marah.

7

one that is in bitternesse for his first-borne.

In which words there are two things considerable, viz.

1. *Comparatio*, a Comparison.

2. *Applicatio comparationis*, the application of that Comparison.

True it is, the spirituall sense and maine scope of this Scripture lies in the later of these, and would require a large prosecution, but the first is for our present purpose.

The Comparison then is to be made out by a supplement, thus, Great is the sorrow and griefe of a naturall Parent for an only Son, for a first-borne, that is, for the death of an only Son, or first-borne.

The application is brought in by this particule of similitude [*as*] *As one that is in bitternesse for his first-borne.* The Paraphrase runs thus, Beho'd, any of you Fathers of the flesh, that is an affectionate Pa-

Heb. 11. 9.

*Imo trahens
d pectore vo-
cem.
Luk. 7. 12.*

rent, and hath an only Child, a sweet and tender Sprig, an hopefull Bud; should this Sprig be pluckt up, and tender Bud nipped: This Child be taken away by death: O with what intensive grieve would you pore upon it! With what reluctancy part with it! With what blubbering teares and bleared eyes bewaile it! Yea, with what huge and hollow sobs would you follow it unto its darke and solitary receptacle! Even so, and far more deeply is that soule affected which is with smitten the sense of sin.

1 Sam. 1. 10.

Pro. 14. 10.

Much also to this is imported in the expression [*Bitternesse*] which signifieth deepe sorrow and anguish of heart. Thus is *Hannahs* sorrow expressed, *She was in bitternesse of soule.* And thus *Solomon* (a great naturall Philosopher) gives it out, *The heart knoweth his own bitternesse.* And it holds well: for, 1. Bitter things are hated and avoided of nature, so soone as we taste gall or
woorm.

woormewood we spit it out, and what person taketh pleasure in sorrow? 2. They make the taste bitter that it cannot at present relish sweet things: So doth sorrow. *My soule refused to be comforted.* As he that taketh away a garment in cold weather, (saith Solomon) *So is he that singeth songs to an heavy heart.* Performes a very unseasonable and unacceptable office. And *Israel in Egypt* hearkeneth not to *Moses* comfortable message for anguish of spirit.

Psa'. 77. 2.

Pro. 25. 20.

Exod. 6. 9.

But I have on'y to do with the first part. The summe being this, To be the Parent of a dead Child, (That whereas the Fathers eye was sometime entertained with beholding his own Image in a quick and sparkling eye, comely countenance, and well cast proportion; now he seeth nothing but a dead Trunck, frigid and benumbed limbes, a pale face, closed eyes, and grim countenance:

Whereas

*Altum fign-
tium.*

Whereas the Fathers care was sometimes affected with its lisp-
ing Language, and childish Rhetorick,
now he attendeth nothing but
deep silence, the mouth being
mute, and that little filme of flesh
that made all the musick lying still:
And whereas the Fathers heart
was sometime delighted and over-
joyed with this acceptable enjoy-
ment, now it is overwhelmed
with sorrow for the want of it:)
Surely wormewood cannot be
more bitter. Our discourse there-
fore will center it selfe in this con-
clusion, That

Doctrin.

*The death of a child (a Son, an
only Son, a first-borne especially)
must needs be matter of much sorrow
and sadnesse unto naturall and tender-
hearted Parents.*

Sadnesse properly is a Passion of
the Soule, arising from some discon-
tentment she receiveth from objects
contrary to her inclination, viz.
either that is which she would not
have

have to be, or that is not which she would have, or at least it is not so as she would have it.

And this sorrow is double, either

1. That of Passion, for the evill we sustaine our selves: or,

2. That of Compassion, for the evill of another.

Before sin there was no sorrow. *Adam*, whilst innocent tasted nothing that was nocent. But sin and sorrow were contemporaries, and have ever since (like Mistris and Hand-maid) continued inseparable Companions. Inſomuch that the second *Adam* Jesus Christ, undertaking for sins, was pressed with sorrows: witnesse the Prophet, *A man of sorrows and acquainted with griefe*. And his own words, *My soule is exceeding sorrowfull, even unto death*.

But for prooffe of the point. Hence that is used as a Patheticall and Rhetoricall illustration of mourn-

Dolere & condolere.

Iſa. 53.3.

Mat. 26.38.

Jer. 31. 19.

mourning, *A voice was heard in Ramah, lamentation and bitter weeping: Rachel weeping for her children, refused to be comforted for her children, because they were not.* In this place *Rachel Jacobs* beloved wife is brought in as raised out of her Sepulchre lamenting the losse of her children led away into captivity. The Evangelist reciting the same words applies them to the mothers of those children, that *Herod* most barbarously caused to be slaughtered. However, both the Prophet and Evangelist do imply what *Rachel* would have done, had shee been surviving at either of those calamities which her issue sustained.

Mat. 2. 18.

Jer. 6. 26.

Another place; *O daughter of my people, gird thee with sackcloth; make thee mourning as for an onely Son, most bitter lamentation. Nebuchadnezzar & his Forces being to come against them, the Prophet useth these expressions as the fittest terms*

to describe such a lamentation, as the grievousnesse of their calamities might be deemed to deserve.

I mention no more but that parallel place in *Amos* his Propheſie, wherein the Prophet foretelling what diſmall judgements ſhould befall that people becauſe of oppreſſion, he thus lets off the meaſure of their miſeries, *I will make it as the mourning of an only Son, and the end thereof as a bitter day.*

Amos 8.10.

But were there no Scripture-inſtances, this is a truth written in naturall affections. And we ſee it in experience, this day here are ſome that mourne for an only Son, and are in bitterneſſe for a firſt-borne.

And this ſorrow is not irrational: For firſt of all, Children are a pretious poſſeſſion. What is precious we are loath to part with. Children are rich gifts. *Loe, Children are an heritage of the Lord: and the fruit of the wombe is his reward,*

Reason 1.

Pſa. 127.3.

Ver. 5.

reward. And the more Chi'dren the more blessings, *happy is the man that hath his quiver full of them.* Children that are begotten while their Parents are young may live to comfort them when they are o'd. Some there are that account their Children burthens. but Scripture (you see) puts them upon the account of blessings. Many hug themselves in having few or no Children, but surely this their way is their folly, for Chi dren are the greatest riches in the wor'd. And herein we come to receive a portion of that primitive benediction so long since pronounced upon mankind, *Be fruitfull, and multiply, and replenish the earth.*

Gen. I. 18.

Gen. 33. 5.

Hence o'd father Jacob makes such gratefull mention of his children, *These (saith he) are the children which God hath graciously given thy servant.* Chi'dren are blessings next unto our graces: greater and better than all worldly things

things besides. A wedg'd chesty a full fraught house and shop, a goodly Lordship, Cabinets of Jewels, and Copboards of Plate are nothing comparable to the worth of a Child.

In a word, what more can be said? To have a Child given is to have a soule, yea, so many Children so many soules, and our Saviour tells us one soule is more precious, and of more worth than a word.

Secondly, children sit close unto Parents affections, and therefore not parted withall but with great reluctancy. Children are as so many pieces of our own selves; and in that sense to part with a Child must needs be grievous: as to have a member pluckt from our bodies is very painfull. (I speake of naturall Parents, for some are without naturall affections, *Rom. 1. 31.* Being (*Ostrich*-like) regardlesse of their own products: and leaving them

Mat. 16. 16.

Reason 2.

Filius,

ἀπὸ τῆς

φιλίας

ab amore,

quod omni-

um constan-

tissimus a-

mor sit inter

parentes &

filios.

Filius est a-

liquid pa-

tris. Aquin.

Ezek. 16.

them to sinke or swim in the sea of the world. It is very probable the Allegory of the wretched Infant was grounded upon some known custome. Nay, experience hath spoken, how many poore Infants have tasted death from the cruell hands of their Strumpet-mothers: who have twice dipped their soules in sin, making amends for uncleannesse by committing murder. But)

Psa. 103. 13.

Mal. 3. 13.

Such is the affection of Parents in the flesh, that Scripture useth it as some short measure and cantling of the love of him who is the Father of Spirits to his adopted ones. *Like as a father pittieth his children: so the Lord pittieth them that feare him. And I will spare them as a man that spareth his own Son that serveth him.* Surely, none except Parents know or can be sensible how deare a child is. Nay further, when God would give a full and affectionate answer to his peoples

peoples lamentable, but ground-
 lesse complaint, he corrects their
 distrust by this fit similitude, *Can a*
woman forget her sucking child, that
she should not have compassion on the
Son of her wombe? Yea, they may
forget, yet will I not forget thee. O
 sweet comfort to Saints! Parents
 which are otherwise of perverse
 natures, yet they will not neglect
 their Children: and is it possible
 that the Lord (the fountaine of
 mercy) should empty himselfe of
 his fatherly affection and neglect
 his people? Great is the love of a
 Father, but far more tender is the
 affection of a mother. Hence it is
 rendred by some as one cause why
 God hath placed the womans dug
 in her breast: That she might im-
 part her affection more to her
 child by giving it suck with her dug
 which is so neare her heart. The
 love which she beareth to the little
 one, that she nourisheth and suck-
 leth at her breast, is almost unatte-
 C rable.

Isa. 49. 15.

Quanti
mollior sex-
us, tenerior
affectus.
Ambr.
Duplex est
causa, physi-
ca & mora-
lis. Weemes

nable. What care doth she use ?
What restless nights doth she en-
dure ? Nay, love to her little one
maketh her cleane forget her
selfe.

2 Sam. 16.

Philem. 12.

So neare are Children to Pa-
rents, that they are called Chil-
dren of their loynes, and are said
to proceed out of their bowels ;
So said *David* of his vip'rous Son
Absalom, Behold, my son which came
forth of my bowels seeketh my life.
So that we may call our spirituall
children, as *Paul* doth his spiritu-
all Son *Onesimus*, *nostra viscera*, our
bowels.

I read, that upon a turbulent se-
dition in *Theffalonica*, *Theodosius*
commanded that seven thousand
shou'd be put to death. A Mer-
chant there having two Sons put
into the Calender of those that
should be executed : their good
old Father put up a supplication
for his two Sons : The Souldiers,
pittying him, told him they could

not

not save both, for then the Emperours number would not be fulfilled; but they would spare one, choose which he would. The poore Father, almost like a distracted man, looking ruefully on both, could not tell which to choose: So that while he delayed, both were slaine.

Thus the naturall mother (though an harlot) (seeing her Child in danger to be divided, her bowels were hot and yearned upon her Son. And David about *Absalom*, after all his unnaturall villany, yet *Absalom* is a Child, *Deale gently for my sake with the young man, even with Absalom*: and againe, *Is the young man Absalom safe?* And it is very observable in *Job*, that he sate still and did abide the boisterous blasts of all those lossefull tidings, as being not very much moved, untill he heard of the death of his children, But O then, Children dead! — So soone as the re-

1 Kin. 3. 26.

2 Sam. 18.

port of this touched his eare, it struck him to the heart; Ten children in the morning, and now a child esse man! Oh, now he startes, now he stirs, now the poore pale father is brought to his knees, Then *Job* arose, and rent his mantle, and shaved his head, and fell downe upon the ground. Other losses may go skin-deep, but these go heart-deepe. Children are unto Parents like unto Teeth, painfull both in breeding and parting.

Reason 3.
Psal. 49. 11.

Psal. 84. 3.

Thirdly, It is most naturall to have an eye to the preservation of Posterity. (Although that ought not to take up our innermost thoughts.) This care we see not only in the reasonable creatures, but in the unreasonable also; yea, even in birds of Prey, and wild beasts, who are yet carefull in this behalfe, howsoever otherwise they be of cruell and animosious natures. Thus the Sparrow finds her

her an house, and the Swallow a nest for her selfe, where she may lay her young. Likewise the Eagle stirreth up her nest, flattereth over her young, spreading abroad her wings, taketh them and beareth them on her wings: That is, she carrieth them with such tender-nesse, and at such an height, as none may reach them to do violence unto them. Nay further (see the force of natures instinct) even the sea-monsters draw out the breast, they give suck to their young ones. What piteous out-cries and cheating circuits makes the poore Lapwing? And all is to divert the Passenger from her young. So carefull are creatures to preserve the products of their own kind. And this care must needs be more superlative in the reasonable Creature, unlesse horribly degenerated.

Lam. 4. 3.

Moreover, God threatens this to a wicked man as a very great

Job. 18. 16,
17, 19.

Psal. 34. 16.

Psa. 109. 13.

Pro. 10. 7.

judgement, to put out his light, and expunge his name from among the living. As Bildad in Job very elegantly, *His roots shall be dried up beneath; and above shall his branch be cut off. His remembrance shall perish from the earth, and he shall have no name in the street. He shall neither have Son nor Nephew among his people, nor any remaining among his dwellings. And the Psalmist, The face of the Lord is against them that do evil: to cut off the remembrance of them from the earth.* And againe, *Let his posterity be cut off, and in the generation following, let their name be blotted out.* And Solomon threatens him not with a rotten house or body, but a rotten name, *The name of the wicked shall rot. Marke [shall rot.]* The rot (we say) is an evill disease where ever it lights, whether amongst herds or flocks: But never so ill as when it lighteth on mens names or memories, that either they

they are mentioned with di grate, as a rotten thing, or not remembered at all.

Also, God promieth this to his people, as a grand favour, and great encouragement to obedience, that *he will multiply and keepe alive their off-spring.* Abraham, the friend of God, is blessed with a numerous Posterity, like to the Sand upon the Sea shore, or Stars of heaven. It was no small piece of King *David's* happinesse, that he saw his Son *Solomon* sit upon the Throne of *Israel* before his death. And that promise made unto Christ is one of the glorious things of the Gospell, *He shall see his seed.* And contrariwise, it was a miserable blank in the *Shunamites* estate, that she had no child. And this is conceived to be one cause why *Hezekiah* melted into teares when he received the fatall message: Even because he had no heire-male, his Son *Manasses* being yet unborne.

Isa. 53. 10.

2 Kin. 4. 14.

2 Kin. 20. 3.

Gen. 15. 2.

Deut. 25. 5,
6.

Bona Barah
edificavit;
est enim co-
ritus stru-
ctura seu a-
dificatio pa-
rentum.

Psa. 144. 12.

And *Abraham* himielfe complaines of a great defect amidst all his fullnesse, *Lord God, what wilt thou give me. seeing I go childlesse?* And therefore there was a provision made in the judiciall Law, That if a man dyed without issue, his brother shou'd raise up seed unto him, that so his name might be revived and kept alive in *Israel*.

Children are nothing else but Parents multiplied, and do in some sense immortalize and perpetuate them; especially Sons, which have their name originally from a word which signifieth to build, because they beare up the name, and are a support to the Family. Therefore the Church prayeth, *That our Sons may be as plants grown up in their youth, that our daughters may be as corner stones: polished after the similitude of a Palace.* When the Father dyeth, the Child riseth up in his roome: and so Parents have a kind of resurrection in their Children.

A

Reason 4.

A fourth Reason may be this, Scripture, upon some accounts, reckoneth up sterility and barrenness as a curse. And who is not utterly unwilling to bespit in the face with a Curse? Doubtlesse, that may seeme a strange Petition the Prophet puts up in the peoples behalfe, *Give them, O Lord, what wilt thou give them? Give them a miscarrying wombe and dry breasts.* Comparing it with the context you shall find, so great is Ephraim's sin, that the Prophet is almost ashamed to pray for such a people, and seemes very doubting what he should pray for: yet, foreseeing the fearefull plagues that wereto fall, he supplicates a mitigation: That rather than women with child should be ripped up by the enemy, or they should bring forth to the slaughter, and see (as *Zedekiah* did) their Children murdered before their eyes: he prayeth to God to make them barren. A paralell place is that of *David*,

Amos 9.14.

*2 King. 25.
7.*

2 Sam. 24.

vid, who in his great straight chose to fall into the hand of God, rather than into the hand of men: That is a lesser judgement rather than a greater. And yet this was a sore one, three daies pestilence, by which there fell seventy thousand men. Even so the Prophet, as if he shou'd have said, O Lord, this do I beg in behalfe of this people, thou wilt thus much remit the stroke. It is the lesser judgement of the two not to have children at all, than after they are borne, bred, and growne to maturity, to have them slaughtered: and therefore seeing the decree is gone forth, give, give, in mercy, O Lord, give this mitigation of barrennesse. So that the Petition serves to aggravate the ensuing judgements. It is a most miserable case, when that which is in it selfe a curse, is to be prayed for as a blessing.

Jer. 22, 30.

Coniah's curse is thus threatned,
Write ye this man childlesse. I do
not

not conceive *Coniah* dyed without issue, (the contrary being apparent) but that he had a curie which was equivalent to being childlesse, and therefore very great; for so it followeth in the next words, *A man that shall not prosper in his daies: for no man of his seed shall prosper, sitting upon the Throne of David, and ruling any more in Judah.* And this must not only be spoken, but written, [*Write ye this man childlesse*] as a notable judgement to be left on record to Posterity. And this was *Michals* punishment for vilifying her husbands person. Because she conceived contempt against him in her heart, she never conceived child in her wombe. Therefore (saith the Text) *Michal the daughter of Saul had no child unto the day of her death.* That is, she was punished with perpetuall barrennesse.

Doubtlesse, among the Jewes want of children was a reproach both

Ver. 28.

Litera scripta manet.

2 Sam. 6.
23.

Psa. 127. 5.

1 Sam. 1. 6.

Ver. 11.

Luk. 1. 25.

both to man and woman. This may be gathered from that of the Psalmist, *Happy is the man that hath his quiver full of them, (viz. his Family well fraught with hopefull children, which are those polished shafts,) they shall not be ashamed, but they shall speake with the enemies in the gate.* Thus Hannah, her Adversary provoked her sore for to make her fret, because the Lord had shut up her wombe, and she calls her barrennesse her affliction; *O Lord of hosts, if thou wilt indeed looke on the affliction of thine hand-maid, &c.* And Elizabeth, being with child after a long time of sterility, bespeakes her selfe on this wise, *Thus hath the Lord dealt with me, in the daies wherein he looked on me, to take away my reproach among men.*

I wou'd not have any gracious heart stumble at this truth so as to hurt it selfe. Good men and women may be destitute both of
Children

Chi'dren and Nephews: And yet this is not so great an affliction to them, because God comes in, and makes up this want with a far more precious supply. A worthy *Grecian* being mortally wounded by the *Spartans*, a friend told him he much lamented that he dyed without Issue: To whom he replied, my famous victories are as so many children to renew my memory: But here is more; for if God have denied any of his the benefit of Chi'dren, yet he hath given them a name better than of Sons and Daughters. They are called the children of God. They have right and priviledge to become the Sons of God. And *John* speaks it with admiration, *Behold, what manner of love the Father hath bestowed upon us, that we should be called the Sons of God!* He that hath the Spirit of Adoption, and is heaven-borne, that can call God Father, and speake to Christ as his brother,

Iſa. 56. 6.

Mat. 5. 9.

Job. 1. 12.

1 Job. 3. 1.

brother, and is allied to all the Saints, shall find a fulnesse in this spirituall relation. A name on earth, how honourable soever, is perishable: But a name written in heaven shall never wither, but flourish for ever. It is no great matter to him or her that wants Children, if they themselves be the adopted ones of God.

But to a wicked man it must needs be a curie, because he hath nothing to make up this *vacuum*, and relieve this want. He that at once is both Childlesse and Christlesse too, hath reason to weepe for his Children, and not be comforted, because they are not.

Last of all (to touch the ultimate Period of this Point) frequent it is for the first-borne to be the first, and to sit highest in Parents esteeme. And there is reason (with due limitation) it should be so: for they are our might, and the beginning of our strength. We know

*Reason 5.
Doims pro-
fere.*

Gen. 49:3.

know the first-borne had privileges by Gods appointment above the rest; for 1. They had the Priesthood, and did approach nigh unto God, till the Tribe of *Levi* ministred in their stead. 2. They had a double portion. 3. And then they were Princes, for they were to succeed their Fathers in the Government of the Family: and so were to receive honour from the rest of their brethren, as the excellency of dignity, and the excellency of power. Therefore *Esau* was very prophane that sold it away, and *Reuben* sustained a great losse. Besides, the first-borne were Gods peculiar portion, and were to be redeemed. And they were a figure of Christ, whose preheminance above the rest of Saints is set out by *Primogeniture*, *Rom. 8. 29. Col. 1. 18. Heb. 1. 6. Apoc. 1. 5.* Christ is Gods only-begotten, and his first-begotten.

Moreover, The Lord being dis-
pleased

Exo. 13. 13.

*Unigenitus
respectu na-
turæ, Primo-
genitus re-
spectu dig-
nitatis.*

Exod. 11. 4,
5. 6.

p'leased with the *Egyptians*, a stub-
borne and rebellious people, he
showers downe many plagues up-
on them. But after all those hea-
vy judgements, of Lice, Frogs,
Grashoppers, Haile, Darkenette,
Botches, Boud, &c. he takes away
their First-borne: And this was
the last Arrow he shot amongst
them, as the most deadly and poi-
sonous. When Parents awake in
the morning, and find in their beds
every one a dead child, and upon
a view discover it to be their first-
borne, O then they howle it out
with a great cry. *A'out midnight*
(saith the Lord to *Moses*) *I will*
go out into the midst of Egypt, and
all the first-borne in the Land of
Egypt shall dye, from the first-born
of Pharaoh that sitteth upon the
Throne, even to the first-borne of
the maid-servant that is behind the
Mill. And there shall be a great cry
throughout all the Land of Egypt,
such as there was none like it, nor
shall

Cap. 12. 19,
30.

shall be like it any more. And so it was, for, It came to passe at midnight the Lord smote all the first-borne in the Land of Egypt, from the first-borne of Pharaoh that sat on his Thron, unto the first-born of the captive that was in the Dungeon. And Pharaoh rose up in the night, he and all his servants, and all the Egyptians, and there was a great cry in Egypt: for there was not an house where there was not one dead.

Thus we see in ordinary, the first-borne are oft-times dearest. They are like to the first-fruits under the Law, the Prime in Parents hearts. Men glory most of the first Apple, the first Cherry, or Apricock the tree beareth. Loe, this is the first fruit that my tree did afford. Even so the first fruit of our body is most joyfull and welcome unto us.

I am not for undue partiality in Parents affections, whether to young or old, first or last. We
D know

Gen. 37-3,

4.

*Melior est
unus iustus,
quàm mille
filii impij.
Cypr.*

know what hatred *Joseph's* coat of divers colours procured, setting him out as an object of envy to his brethren. It had been better if *Jacob* had smothered affections, loving him more, and shewing it lesse. And it is a part of prudence in Parents, so to order the expression of their love, as they give no cause of grudge, or malignant emulation among their children.

Yet this is a safe rule to walke by, The best are to be loved most. Grace ought to be owned, and to have the preheminance wheresoever. We should love them most whom God loves most: But such have the specialty of Gods love, and should have ours. Which Child you discern to be most gracious and tender-hearted, most humble, and heavenly minded, a rightly devored child, a praying child, &c. Son or Daughter, elder or younger, let that be your *Benjamin*, the child of your right hand.

The

Use 2

The life in the first place prompts us on to a Sympathy with our friends in sorrow. Taste as well with them in their bitter gall as sweet honey. An excellent instance of this good office is held forth unto us in *Jobs* friends, the report of whose miseries no sooner touched their eares, but it affected their hearts; for (saith the Text) *They came every man from his place,* for they had made an appointment together to mourne with him, and to comfort him. And *Paul* is nothing behind in this, witnesse his own words, *Who is weake, and I am not weake? who is afflicted and I burne not?* Surely the same Apostle laies it upon us, as no lesse than our duty, to divide both joyes and sorrows with our Brethren, *Rejoyce with them that do rejoyce, and weep with them that weepe.* We must not only meet our friends to feast and make merry with them: But also to sorrow and

Job 2.11.

2 Cor. 11. 29.

Rom. 12. 15.

D 2 mourne

Pro. 17. 17.

mount with them. We ought to take part with them both in the sweet and ſowre. The ſwallow will ſing with us all Summer, ſo long as our Climate is warme, but when Winter comes ſhe is gone. Vermin will frequent the barne while there is corne, but the proviſion being once conſumed and gone, they are gone alſo. Yea, Caterpillers will cing faſt like cloſe friends whileſt any verdure remaines, but that once devoured and they drop off. Let not us be ſummer friends, but winter friends, friends in emptineſſe as well as ſuineſſe, friends in adverſity as well as proſperity. *A friend loveth at all times, and a brother is borne for adverſity.*

In nature, if the leaſt member be pained, all the reſt ſympathize. If we ſuffer but a nip by the arme, it diſcompoſeth the whole body. If there be but a thorne in the foot, how officious are all the other members in miniſtring their help?

The

The mouth it complaineth, the head it quickly boweth downe, the eye is intent, and the hand active to pluck it out: Such an harmony there is in the naturall composure. There is no Schisme in the body, but the members have the same care one for another, Sure I am, we are all one b'oud in *Adam*, and reall Christians are joynt-members in Christ, and therefore ought to be mutually affected. The Curtaines of the Tabernacle were so tached together, that stirre one and stir all: So ought it to be among Christians, hurt one and grieve all.

Besides, it is a great comfort in calamity to have a friend condole with us. One calls it, *The Salve of mans life*, intimating, that as a Plaster to a wound; so is one comfortable friend to another in misery.

The second Use calls upon us to use all hopefull and lawfull meanes

1 Cor. 12.

25.

Rom. 12. 5.

Medicamentum vite. Aug.

Use 2.

to prevent sorrow in this kind. In short, ye that are Parents, carry so as ye may keep your children. In order whereunto three things challenge your carefull respect, viz.

1.

See to your own selves. Have ye never read what promises and providences, what mercies and immunities have been made out unto Children, who were themselves none of the best, even for the sakes of their godly Parents, although long before deceased? Read these places. *Gen. 26. 24. 1 Kings 11. 12, 32. 34. 1 King. 15. 4. 2 King. 8. 19. 2 King. 19. 34. Isa. 37. 35. Cap. 45. 4. &c.* Not that I in the least impute these alliaies of judgement, and mixtures of mercy, to the merit or worth of their Predecessors, but to the promises of God made unto them: who also endued them with care and good conscience to keep the condition annexed thereunto. This is plaine out of *Pfal.*

Pfal. 89. 20. forward. And the Saints in their wrestlings with God have pleaded it as a strong Argument. Thus Moses, Exod. 32. 18. and 2 Kings 13. 23. So that in some cases the Child that is unborne may blesse God that he had a religious Father or Grandfather. And if so, ye may estsoone guesse what is like to follow upon the contrary.

Is there yet any that is left of the house of Saul (saith David, remembering his promise) that I may shew him kindnesse for Jonathan's sake? And afterwards, thus saith he to Mephibosheth, Feare not, for I will surely shew thee kindnesse for Jonathan thy Fathers sake. Even thus Children may receive much kindnesse from the King of heaven for their godly Parents sakes.

Surely, a man may be either blessed, or cursed, not only personally, but also in his posterity. The blessings of Children are the blessings

2 Sam. 9. 1.

Ver. 7.

Psal. 109.

Gen. 9. 25.

1 Kin. 3. 6.

Gen. 48. 15,
16.

Object.

Ezek. 18.

20.

Gal. 6. 5.

Sol.

of Parents, and Childrens punishments may be Parents punishments. The Psalmist shews sufficiently in those his imprecations, that wicked men are plagued in their Children. Thus *Cham* was curied in his Son *Canaan*, (marke the Text; not curied be *Cham*, but *curied be Canaan*.) And contrariwise, bounty and kindnesse to *Solomon* is called bounty and kindnesse to *David* his Father. And *Joseph* was blessed from his Father, in his two Sons *Manasseth* and *Ephraim*. So saith the Text, He blessed *Joseph*, how did he blesse him? *The Angel which redeemed me from all evill blesse the Lads.*

But Scripture teis us, *The Son shall not beare the iniquity of the Father.* But every man shall beare his own burden?

Answer, Here is no contradiction; for, 1. The Proposition is most true, if it be taken away by regeneration. 2. The Son shall not

not beare it in reference to eternall punishment, *The soule that sinneth it shall dye.* God will never send a

Ver. 4

Child to hell for the Parents sin.

3. Neither (as I conceive) shall the iniquity of the Father devolve upon the Child, except he imitate his Fathers iniquity. But ye must know,

1. Children are Parents goods (as is plaine in the case of *Job*) which may justly suffer loss for the owners sake. 2. Children are (as it were)

a part of Parents, so that when they are punished Parents are punished, and this is a more cutting Correlative and torment to Parents.

3. Parents sin is oft a cause of Childrens sin: For God in his just judgement may curse a wicked mans Posterity, by leaving them to themselves, that so they may fill up the measure of their Fathers. And when the Child hath not only sins which be onely to his owne individuall perion, but also revives his Fathers by approbation and imitati-

Mat. 23. 32.

imitation, then the sin is made his own: As a man catching the plague dyeth of his own disease, wherever he had the infection. So that we may conclude, Children are very proclive to tread in Parents steps: And when they appeare to be their Children, not only naturally but morally: In such case it is usuall for the jealous God, *To visit the iniquities of the Fathers upon the Children, to the third and fourth Generation of them that hate him.*

Now Fathers and Mothers be not (as *Zipporah* once said) *bloody Parents*. For your Childrens sake looke to your selves: That none of yours, when you are dead and in your graves, may have cause to curse your dead ashes, & say, *Woe & alas that ever I was born the wretched Child of so unworthy a Parent.*

2.

See to your God. Disobedience to the most High will render you very unnaturall and unmercifull to your Children. Sinning Parents

rents do what they can to make their Children miterable. It was *Sampsons* Plea unto his Charge for firing the *Philistines* Corne, *As they did unto me, so have I done unto them.* Beloved take heed how ye deale with God: *With the froward he will shew him selfe froward.* If ye walk contrary unto him, then will he also walk contrary unto you. If ye provoke him whom you ought to love most, he will bereave you of that which ye love most. If ye have one Child dearer to you than another, by one meanes or other he will deprive you of it. If ye love your Children love your God: If ye desire to keep them, keep in with God: he gave, and he can take away at pleasure. The best way to keep our Children is to serve him who gave us our Children.

See to your Children: That ye carefully performe those Parentall Offices towards them which God in Scripture calls for at your hands.

We

Judg. 15. 11

Psal. 18. 26.

Lev. 26.

3.

We shall particularize some of the prime, viz.

I.

Eph. 6. 4.

Col. 3. 21.

Davenant
on Colos.

First then, Let Parents have a care they do not provoke their children. This the Apostle prohibits most plainly, *And ye Fathers provoke not your Children to wrath.* And againe, *Fathers provoke not your children to anger.* Some Copies adde, *above what is fitting:* So that Parentall power hath its limits. Doctor Davenant observes, that Parents may abuse their authority, and provoke their children severall waies.

1 Tim. 5. 8.

1. By denying them necessaries, which by the Law of God and nature they ought to afford them, according to their power: As food, raiment, &c. A sin so foule as the Apostle blusheth not one bit to say, *Such a one hath denied the faith, and is worse than an Infidel.*

2. By burdening their Children with wicked and unjust commands.

Waters of Marah:

45

mands. Such was that of *Saul*, when he commanded his Son *Jonathan* to fetch his innocent friend *David* that he might be slaine.

1 Sam. 20.
31.

3. Parents may irritate and provoke their Children when they do passionately and undeservedly affect them with contumelious and disgracefull language. And thus *Jonathan* in his Fathers rage is called, *Son of the perverse rebellious woman*. Reproachfull Language leaves a sting behind it, very difficult to be endured.

Ver. 30.

4. And lastly, by immoderate chastisement. Which is, when the grievousnesse of the punishment exceeds the greatness of the crime. Thus the same *Saul* casts a Javelin at his own Son for defending innocent *David*, whereupon the Text saith, *Jonathan arose from the table in fierce anger*. And it is too ordinary for fathers of the flesh to chasten their children according to their own pleasure.

Ver. 33.

The

The reason which the Apostle annexeth to this prohibition is, [*Left they be discouraged.*] Frequently hereupon Children fall into an Athymy, or despondency of mind, being (as it were) out of all heart. Whereby, either first their Spirits (if tender-hearted) are too much sadned: and this sadnesse inclosed in the heart is like a moth to a Garment, or a worme to wood; bringing diseases and immature death. Or secondly, through too much dejectednesse they are made stupid, and so rendered incapable of any considerable attainments, or commendable actions. Or thirdly they become desperate and contumacious, whereby they provoke God, and God cuts them off. Certainly, Parents need abundance of prudence in correcting their Children.

2

If Parents will not be found wanting towards their Children they must mind their education.
Not

Not only fitting them for an outward and particular calling, in reference to the world and well being of their bodies: But also having an eye mainly at their generall and spirituall calling in relation to God and their soules. Thus the Apostle, *Bring them up in the nurture and admonition of the Lord.* And God himselfe seems to be very confident of his servants care in this particular; he saith of Abraham, *I know him, that he will command his children, and his household after him, and they shall keep the way of the Lord, to do justice and judgement, that the Lord may bring upon Abraham that which he hath spoken of him.*

Eph. 5.4.

Gen. 18. 19.

You are not inhibited the having of respect unto due decency, for education doth consist in Religion, Learning, and Behaviour: But have a care that sauce exceed not meat. Every one ought to say of his naturall, as *John* of his spirituall

3 Joh. 3.

*A mamma
corporali, ad
mamman
spiritualem.
Chryf.*

Isa. 18. 10.

*Castigatio-
nes medica-
mentorū
similes sunt,
non cibo-
rum. Catech.
in Pro. 31. 2.*

2 Sam. 4.

2 Sam. 18.
17.

rituall children, *I have no greater joy than to know that my children walke in truth.* O Parents, above all, be mostly carefull of your childrens soules. *Hannah* brought her Son *Samuel* very speedily from the naturall to the spirituall dugges, so do ye. Be good examples to your Children. Instruēt them. Distill good things into them as they are capable of receiving. Children are like unto straight-neck'd bottles admitting by drops, here a little, & there a little.

Yea, and correct them likewise when their is occasion. (Provided it be with moderation, and upon necessity, as Physick: not frequent and familiar as daily food.) Such is the reiterated counsell of wise *Solomon*. We know how fatall *Ely's* indulgence proved to his Sons, being both slain in one day. and for the old man himselfe. difficult it were to tell whether his neck or heart were first broken. We leave *Absalom* (that was so much coked

kered up) with an heape of stones upon him. And it ended far from well with *Adonijah*, whom his Father had not displeased at any time.

1 Kin. 2. 25.

We shall discover in our children many vices, which we had need to cut off whilst they are young, lest they grow up with them when they are o d. It was said of *Ptolomy*, that he was too young to reigne, but old enough to love Harots. So there are many, who are in Age children, but can commit sin like men. *Wise to do evil, but to do good they have no knowledge.* But, O let not any nearenesse of relation make us to connive at wickednesse, or be silent at sin. In case of Gods dishonour we shoud forget our selves to be Parents, and them Children; using sin as a Serpent, the nearer it creeps unto us, the more to flye and hate it.

Jer. 4. 22.

Youth is a plant very flexible, but o d age a tree and inflexible.

E Youth

ὃ μὴ μαν-
θάνοντες,
ἀλλὰ ὃ μὴ
διδάξαν-
τες.

Psal. 127.3.

1 Kin. 21.3.

Youth is like soft wax, fit to take a good impression, but old age is hard, and more unfit to take such a counterfeit. I read of *Diogenes*, who seeing the rude carriage of a Boy, did reach his Master a reall invective, saying, *The fault is not in the Scholar, but in the Master.* I am afraid much of the sin of Children will be laid to the charge of Parents. If we have a piece of ground, we will be at cost and paines in the manuring and tilling of it. We take delight in ordering our Gardens, and shall we neglect our Children? Ought we not much more to weed sin out of them, and to improve them? *Children (we heard) are the inheritance of the Lord, and the fruit of the wombe is his reward,* and shall we reward the giver so unkindly as not to give them education? O let us have a care of them while they are young, lest both they and we repent afterwards when it is too late. *Naboth* would

not

not give the inheritance of his Fathersto *Ahab*. Children are theinheritances given us of God, takeheed that through our negligence we do not what in us lyeth to give them to the Devill.

Commonly those Parents are most revered of their Children that have wisely and orderly corrected them. They that have laid the reines on their necks, and suffered them to go without correction, are most contemned and despised of their Children afterward. *Correct thy Son, and he shall give thee rest, yea, he shall give delight unto thy soule. Adonijah* (whom *David* would not displease) displeased his Father afterward, and came at last to an untimely end.

A third thing required of Parents, is, To mixe Prayer with their Childrens Education. When we carefully plough, sow, & weed our Corn, we may hopefully pray for a good harvest. This was the quotidian pra-

Pro. 13:24.

1 King. 1.

3.

*Quid multo-
rum pigno-
rum patres,
plures sunt,
pro quibus
deum de pre-
ces, multo-
rum anima
redimenda.
Cypr.*

Life of holy Job, He rose up early
in the morning, (marke, this man
prayed for his Children next his
heart, and offered burnt offerings ac-
cording to the number of them all,
(he begs a particular blessing on
every child's head,) thus did Job
continually. And thus Bathsheba be-
speakes her beloved Son Solomon,
under the name of Lemuel, What,
my Son! and what, the Son of my
wombe! and what the Son of my
Vows! O it is good for Children
that they have praying Parents, and
good for Parents that they be at
some proportionable expence for
their Children in spirituals, laying
up Prayers as well as Portions for
them. The Prayers of faithfull Pa-
rents are as seed sown in their life-
time, the fruit of which their Chil-
dren may reape after they are dead.
Christians, I tell you, the time is
comming, and now is, that Pa-
rents prayers may be of more profit
unto their Children than their Es-
tates.

Fourth-

Fourthly, let Parents take heed and beware of idolizing their children. They are given to succeed in your stead: But beware you set them not up to your selves in Gods stead. It was heavens complaint against *Eli*, that he honoured his Sons above God, that is, did chuse to please them rather than God. If any fond Parents be guilty of this, your Children are (as *Michol* shou'd have been to *David*) snares to you, and your selves occasions of evill unto them. I may at least allude to that place in *Ezekiel*, Son of man, behold, I take away from thee the desire of thine eyes with a stroke. That is but a Type, marke the Exposition of it. *Speake unto the house of Israel, thus saith the Lord God, behold, I will profane my Sanctuary, the excellency of your strength, the desire of your eyes, and that which your soule pitieth, and your Sons and your Daughters whom ye have left shall fall by the sword.*

E 3

Truth

4

1 Sam. 2.
29.

Cip. 24. 16.

Ver. 21.

Jer. 7. 4.

Truth is, these were a people grown more tender of the Temple and Arke, than they were of God himselfe, witnesse their loud Acclamations, *The Temple of the Lord, &c.* and more indeed than the Lord of the Temple: These, together with their Wives and Children, were put into God's roome, and became the desire of their eyes. Well (saith God) but Ile plunder them of their Jewels. Sanctuary shall be profaned, and Sons and Daughters shall fall by the Sword: Ile learne them by sad experience, that they have a God which ought to have been dearer unto them than all these. And thus God takes away mercies from us, lest they should take away too much of our hearts from himselfe. Cuts away these suckers, that the topmost branch, which affords all the fruit, may not want its due.

Gen. 41. 40.

We may love our Relations in due measure, but (as *Pharaoh* said

to *Joseph*) God will be in the Throne above them; that is, he will sit highest in our hearts. And good reason, he that dwelleth in the highest heaven should have the highest place in our affections. It is nothing but meet, that we usher our best friend into the best place. Otherwise, what we unjustly advance, he will most justly bring downe. If this King find a Wife, a Child, or whatever in his Throne, downe it goes. O then, (as the Psalmist saith of riches, so,) if Children encrease set not your heart upon them. Joy not overmuch in them. You will invite the man with the Gold Ring, *Sit up higher*, and bid the vile person, *Sit down lower*; O give check to all your enjoyments, and bid wife, children, and all give place to this more honourable person. If *Dagon* stand in competition with the Arke of God, downe falls *Dagon*. If we dote too much over an *Absalom*, or

Psa. 62. 10.

Jam. 2. 2, 3.

Luk. 14. 8, 9.

Adonis, we are in danger to be bereaved of them. Rivalry provokes God to jealousie: and then soon may we bid adieu to our abused mercy.

5.

Beware of injuring or oppressing the off-spring of others. Especially such as over whom you have any Charge. Beleeve it, to wrong the Children of the deceased is a sin that weighs very heavy in Gods ballance. And were there none else, God himselfe will undertake to plague such barbarousnesse. You have a most full and famous instance in the *Egyptians*. They turned most cruell butchers against *Joseph's* seed, that had been a Father unto them: And it was all the reason in the world they should have expressed their love to the dead, by shewing kindnesse to the living: But they will deale wile'y with them, oppressing them with hard labour, and to root them out, or at least hinder their multiplying, every

Exod. i.

every male-child must be a Sacrifice to their savage inhumanity. O see how their cruelty recoyles upon themselves, their first-born are slain. God usually paies men in their own coyne. Retaliates unto them according to the method and manner of their wickednesse. So that they are forced to say with *Admibezek*, *As I have done, so God God hath requited me.*

Lex talionis.

Judg. 1.7.

Thinke of it, you whom deceased Parents have intrusted with their poore fatherlesse Children, thinke of it, and take heed of injurious dealing: lest God measure it out unto your children as ye have dealt with those poore Orphans. When ever you are tempted to wrong them, say thus to your selves, Would I have God to deale thus with my Children? Would I have the recompences of the Lord to be unto them after this rate? Se'dome shall you see the children of oppressours stand unto many gene-

Jam. 5. 6, 7.

Psa. 10. 14.

6.

Psal. 119.
164.

generations. Men are most bold with them that want meanes of defence, but God is the Patron of such. Weake innocency hath a mighty avenger. Omnipotency is the protector of Impotency. God doth soonest unsheath his sword of justice in behalfe of weake and helpleffe creatures. *The poore committeth himselfe to thee, thou art the helper of the Fatherlesse.*

In the sixth place, mind this, That ye make not your Children your impediments, to hinder you in the discharge of any duty you owe and ought to performe either to God or man. In themselves they are not, do not you make them so. *Jacob* had a numerous off-spring, and yet was a strong wrestler with God. *Job* had many Children, and yet was an upright and just man, and one that feared God. And *David* had Sons and Daughters not a few, and yet no bar to his devotion, witnesse his own words, *Se-*

ven (that is often-) times a day do I praise thee. There are some that thinke it an excuse sufficient for their neglect of holy duties, because they have a great Charge. They must rise early, and lie down late, and little or no time can they spare for God, because of providing for their Children. And if so, it will be just with God to remove away the pretended impediments, and make an experiment upon you if you will serve him better without than with children.

Againe, there is a Generation, (and it is the manner of many) that to cover their covetousnesse, and excuse their injustice toward men, plead their care for their Children, and affection to them. And so they become like the Lyon, That reares in peeces for his Whelps, and strangles for his Lionnesse, filling his holes with Prey, and his dens with Rapine. O take heed of tearing from others to get Estates for yours. It will be sad with

Nah, 2. 12.

*Quasi vrrd
quicumque
patres sunt,
nequaquam
aut possint
aut debeant
omnino esse,
nisi divites,
& amare li-
beros suos si-
ne opum
multiplica-
tione non
valeant.*
Salv.

7.

Psa. 49. 11.

Rom. 12.

with them, whose gaine for their Children proves the losse of their Children, and their own soules to boot. *Salvian* pincheth the practice of such Parents, saying, *Can not men be Parents except they be rich? Nor love their Children without abundance of wealth?* Therefore it is justice from God, either to take away their riches, and leave them nothing to leave their Children, or else to take away their Children that should have inherited those riches, for whom their unjust and coverous scraping was.

And lastly, Give up your Children to be at Gods dispose. Do not dreame of such a rooting, as that your houses shall continue for ever, *your dwelling places unto all generations*, and so call your houses after your own names. The Gospel calls upon us to present our selves as Sacrifices unto God, and therefore much more our Children, which are but pieces of ourselves.

Hannah

Hannah returns her Son *Samuel* (whose name declares him the answer of her prayer, and a free boon from God,) as freely as he was given unto her. And he is preserved the Lords faithfull Prophet, and called to be a mighty Judge over *Israel*, when *Eli* and his Posterity are cut off. In nature, transplanted trees become most fruitfull, and Children are plants which flourish best in Gods garden. *David* was a man much acquainted with the mind of God, and he found no way so safe, in his dangerous flight from his unnaturall Son, as self-resignation into the hand of God. If (saith he) *I shall find favour in the eyes of the Lord, he will bring me againe*; but if he thus say, *I have no delight in thee, behold, here am I, let him do to me as seemeth good unto him*. Let the same mind be in us, and say, Lord, if thou wilt yet intrust me with what I have, *I shall blesse thee*: But if otherwise, thou canst

1 Sam. i.

2 Sam. 15.
25, 26.

canst take no more from me than what thou hast given unto me. Behold therefore, here am I, my wife, my children, my all, do to me and them as seemeth good unto thee.

Apoc. 4. 10.

The Elders in the *Revelation* cast down their Crowns before the

Pro. 17. 6.

Throne. *Solomon* tells us, Childrens Children are the crown of o'd men, and we ought surely to cast down the Crowns at the feet of Christ. Let us confesse we had them from him, and devest our selves of them to do him honour.

Mr Palmer.

One uttered a divine Paradox, *A Christian is one that gaineth by losing, and while he loses he saves.* God will have us willing to lose before he make us to gaine. To be ready to part with our children is the way to keep our Chi'dren.

Use 3.

The third use bids us moderate affections when such occasions of sorrow fall out. I do not bid you utterly to wave affections but moderate them. Saint *Paul* prohibits
not

not mourning, but *mourning without measure*. Religion abolisheth not affections, but moderateth them. Grace destroyeth not nature but rectifieth it. In mortification it is the carnality of affections are struck at, not affections themselves. Stoicks are little better than Stocks. Such an Apathy suits neither with Religion, Reason, nor Nature. God hath imprinted affections in man with his own finger, and will have them exercised. When no crosse laid upon us from God, neither losse of goods, nor friends, nor children, will affect us to sorrow; this is not Patience, but rather blockish senselesnes. Such stupidity the Lord complaines of in his own people, *Thou hast smitten them, O Lord, but they have not sorrowed.*

I do not therefore interdict weeping upon this occasion, nay, I say weep. This is a speciall hand of God, and he hath a dry heart that weeps not. His eyes and heart are

far

Jer 9.3.

*Non igitur
velut peni-
cillo quodam
sermone
mei, vestram
abstergam*

*lachrymas,
 &c. Ambr.
 in mariem
 Valent. Imper.*

*Mat. 9. 23,
 24.*

*Quid perdis
 tempora lu-
 da?*

Gen. 23. 4.

far asunder, that affords not some teares. On y set Grace on worke as well as nature. Water this young plant we have this day set in the ground, but drown it not. Moderate sorrow.

God forbids *Israel* that heathenish practice of making themselves bald, and cutting themselves for the dead. And Christ excludes those artificiall mourners, which were about *Jairus* daughter, to increase sorrow: Seeing that affections in that case needed rather the bridle than the Spurre. And the Saints of God have set limits to their sorrow to prevent excesse. Hence *Joseph* mournes seven daies for his deceased Father. And his great-grandfather *Abram* mournes for *Sarah*: yet, lest he should forget his measures, desires to bury her out of his sight.

Indeed, some Saints have been excessive in this kind, *Rachel* for her children would not be comforted.

sorted. And *David* for *Abſalom* ingeminates his dolefull out-cries, *O my Son Abſalom, O Abſalom my Son, my Son:* But it is noted, as their infirmity; and in the judgement of ſome of the Ancients, *David* did riot ſo much bewaile the death of his Sons body, as the danger of his ſoule. But affections being turbulent and head-ſtrong, I propound a double meanes of moderation, viz.

Aug.
B. 77.

And firſt, we may moderate our ſorrow by diverting it. That is, cauſing our ſorrow to be conuerſant about ſome other object. Thus Artiſts ſtaunch violent bleeding, by diverting the blood, and opening a vein in ſome other part of the body. And Saylers when they are in a wrong courſe turne the Ship another way. This was the Napkin wherewithall our Saviour wiped the eyes of his weeping attendants, *Daughters of Jeruſalem, weepe not for me, but weepe for your ſelves,*

Luk. 23. 28.

selves, and for your Children. Spare some teares, wherewith to bewaile your ensuing calamities. And so much is plainly imported in and about my Text, *They shall looke upon me* (that is, Jesus Christ,) *whom they have pierced, and they shall mourne,* &c. which indeed is the spirituall and maine meaning of this Scripture, had it been to our present purpose to have prosecuted it.

2 Sam. 18.
14.

2 Cor. 7.
10, &c.

Of say of present sorrow, (as *Joab* did in another case) *I may not tarry thus with thee.* There are many other things that claime interest in my sorrow, and call for their due measure of teares. And doubtlesse this *λύπη κατὰ θεόν*, godly sorrow is an excellent thing. One observes very well, That it is a good exchange to put away carnall joy for godly sorrow: for then we exchange Brasse for Gold, a sin for a duty. Out of these brinish teares, God is used to brew the wine of
spirituall

spirituall consolation, your sorrow and consolation, *Your sorrow shall be turned into joy.* It is good that present sorrow do not exceed sorrow for sin.

Joh. 16:20.

Say thus with thy selfe, Whither can I looke that I see not cause of of mourning? If I looke above me; I have a Crucified Christ, whom my sins have pierced, to mourne over. If I looke into mine own bosome; there I find a sinfull soule, deceitfull heart, and corrupted nature: yea, there I view mine own ignorance, atheisme, hypocrisie, pride, covetousnesse, blasphemous thoughts, abominable lusts, &c. And if I look into the world; I discover the monstrous sins of the time, beastly drunkennesse, hatefull pride, abominable blasphemies, presumptuous and daring profanenesse, whereby God in all places is dishonoured and provoked. In a word, evils so horrid, as are fitter to be lamented with

*Magis deploranda
quam dicenda.*

*Ecclesia in
allomiu.*

teares than mentioned with our mouths.

Adde hereunto the miseries of the Church, if thou hast not utterly renounced goodnesse, thou shalt find cause enough to sorrow. Oh! — *Quis fando, abstinet à lachrymis?* In these divisions of *Reuben*, here are deep impressions of heart. The seamelesse Coat of Christ is sadly rent. Those polished and living stones of *Zion* lie scattered in the dust. It is even the time of *Jacobs* trouble. This is *Zion* whom no man seeketh after. Her waies begin to mourne, and her Gates to waxe desolate. Her precious Sons, comparab'e to fine Gold, how are they esteemed as earthen Pitchers?

Mine eye affecteth mine heart. Wo is me my mother that thou hast borne me. Oh that mine head were waters, and mine eyes a fountaine of teares, that I might weep day and night. My bowels, my bo-

w e's,

wels, I am pained at my very heart, my heart maketh a noise in me, I cannot hold my peace. For these things I weepe, and mine eye, mine eye runneth downe with water.

Secondly, if ye would moderate present sorrow, meditate some moderating considerations. This is a very effectuall meanes, and much to this purpose may be couched under these three following particulars, viz.

First, meditate and consider Gods Sovereignty. There is nothing we have but God hath both the chiefe interest in it, and sole dispose of it. *What hast thou that thou didst not receive?* Surely, neither wife, child, nor any thing else, from a morsell of bread to a drop of water: Nay, from a thread to a shooe-latcher. God may say of any of us here before him, most justly, as once *Benhadad* said most unjustly, *Thy Silver and thy Gold is*

F 3 mine.

2.

1.

1 Cor. 4. 7.

1 King. 20.

mine, thy wives also and thy children, even the goodliest are mine: And every one of us must needs answer as ~~and~~ the King of Israel, My Lord, according to thy saying, I am thine, and all that I have. Or in those words of Laban, These daughters are my daughters, and these children are my children, and all that thou seest is mine. All we have is Gods.

Gen. 31. 43.

Exod. 1. 9.

You that this day mourne for your only Son, and are in bitterness for your first-borne: consider upon what termes God gave this child. Even upon the same that Pharaoh's daughter delivered Moses to his own mother, saying, Take this child away, and nurse it for me. Marke what God saith, Nurse it for me. Suppose any of you should put forth your child to nurse, and at the expiration of the time should send for the child: If then the Nurse should deny you your Child, or grumble to part with it, would it not highly displease you? What an

un-

unworthy and irrationall woman is this, (would ye say) that hath the face to detaine from me my own naturall child? Parents. in this case, you are only your childrens nurses, and you do but nurse them for God, they are his children: O grudge not God his own, grumble not, repine not, when God sends death to your houses, to fetch home any Son or Daughter of his from nurse.

And doth not this sovereignty and supremacy in God render him also the sole disposer of all we have; Yes surely, either to give or take away, either to kill or keepe alive. *O man who art thou that repliest against God? hath not the Potter power over the clay?*

This did silence *Job* in all his losses, he was dumbe before the shearer when he was shorne to his naked skin, stripped of all, and why? The Lord gave, and the Lord hath taken away. Thus *Aaron*, when

F 4

his

*Omnia ex
natura, arti-
triusque dei
aguntur.*

Rom. 9. 21.

Job. 1. 21.

- his Sons were so sadly slaine by fire from the Lord, *Aaron held his peace*, there was silence in his Spirit. Thus *Eli* when the ruine of his house was reported, *It is the Lord: Let him do what seemeth him good.* And afflicted *David* upon this consideration is as mute as a Fish, *I was dumbe*, (saith he) *I opened not my mouth, because thou didst it.* It was Gods Act, and therefore he had not a word to say. Thus *H. zekiah*, *What shall I say? for God himselfe hath done it.* And the Church, *I will beare the indignation of the Lord.* O Parents, it is God that takes away your Children, therefore take heed of heart-tumults, or impicite murmurings. God hath all the keyes hanging at his owngirdle, both the key of the wombe and of the tombe: and he will let in and out as he pleaseth, and *who may say unto him, what dost thou?* Methinks by this time we should not make such Idols of our selves

ſelves or ours, as for their deaths to grow diſcontented at the Lords appointment: But that Argument ſhould ever ſway with us, *Fiat domini voluntas, The will of the Lord be done.*

Act, 21. 14.

Againe, Conſider in the ſecond place childrens frailty. Look unto the Rock whence they were hewn, and to the hole of the pit whence they are digged, and we ſhall find them to be neither Rocks nor Adamants, neither Pearles nor Diamonds, but the off-ſpring of finfull and weake Parents. *Adam* begat a Son in his own likenefſe, after his Image. God by creation made man in his Image, but man by procreation begets one in his own Image: not only like himſelfe in condition as a man, but in corruption as a degenerate man. In this the man Chriſt Jeſus is only free and ſingular. Who can bring a cleane thing out of an uncleane? not one. And who can bring a ſtrong thing out of

2.

Gen. 5. 3.

*Genere non
vitis Adæ,
Chriſtus.
Text.*

Job 14. 4.

Joh. 3. 6.

a weake? not one. *That which is borne of the flesh is flesh.* The effect must needs answer to the cause, and the Product to the Principle. So that although Infants should neither live to imitate nor approve the actions of their Parents, yet their death is deserved. For though they be truly called Innocents in respect of actuall sin: yet they are so in respect of Original. From the very wombe they carry a depraved nature, which prepares them to act evill. We our selves hate creatures that are hurtfull, (though they never did hurt) because of their pernicious natures. The Scorpion hath his sting within him, though he do not alway strike; and the Serpent his venomous poyson, though he do not yet hisse it out, and disperse it. For their final estate we meddle not, but leave secret judgements to God.

If then our Children be weake and fraile, dying and withering sin
is

is the cause. Sin is the sally-port that lets death into the world, *Sin entred into the world, and death by sin.* Look at your childrens birth, and ye need not admire their death. Birth-sin merits death-suffering. Children have in them at first a bad stock, and should they live there would be as bad an improvement. This worme is bred in the Plant, and this decay at the core of the most beautifull Apple. *Adam* and *Christ* are as two Stocks or Roots, conveying different fruit unto their branches: As the new *Adam Christ Jesus* grace and life to all that are engrafted in him, so the o'd *Adams* sin and death. *In Adam all dye, in Christ shall all be made alive.*

Sin is the seed of death. And it is apparent, an Infant is no sooner born but he hath in him theie seeds. *I was shapen in iniquity, and in sin did my mother conceive me.* I preiently got the infection of sin, and so a subjection unto death. I was even warmed

Rom. 5. 12.
Impatimtia est quodammodo in Infantibus in cunabula, tunc quanta mox incrementa?
Tert.

1 Cor. 15.
22.

Psal 51. 5.

*Et lege
nascimur.
Senec.*

*Sciame mor-
talem genu-
isse.*

3.

warmed in sin in my mothers wombe. An Heathen called death *Exitus communis*: And true it is, death hath both young and old in bonds alike inviolable. As a *Genesis*, so an *Exodus* for all. A time to be borne, and a time to dye. Hence a certaine Philosopher, hearing that his only Son was dead, makes answer, I am very sensible, I did but beget a mortall creature like to my selfe.

Lastly, If Children be an holy seed, & within the Covenant, their upon their decease, consider even felicity. Sooner shall Gods right hand forget his cunning, than he will ever be unmindfull of any little one in Covenant with him. Indeed if our Children shou'd come to maturity, and then dye unnaturall and murtherous *Absaloms*, incestuous *Ammons*, riotous and roaring *Prodigals*, &c. If this evill were concomitant with our Orbity, it might be written a mourning in good

good earnest: As *Bernard* speaks most fearefully of the case of *Abraham*, and *David* lamenting his death. But Children that are justified from originall sin by Christs blood, and cleaned by the Baptisme of the Holy Ghost, are in *Abrahams* bosome. They wish not themselves againe with their Parents, as sometimes the murmuring *Israelites*, *Would to God we were in Egypt againe*, but rather they say, as the Disciples did on Mount *Tabor*, *Lord, it is good for us to be here.*

Indeed here they find sad entertainment, being courted with calamities so soon as they enter the wor'd. Their very teares seeme to presage their sorrows: Launching into such troubled seas, where stormes will never cease till they arive in heaven. It is their gaine therefore as well as ours to be freed from the burden of the body.

Neither let it trouble us that they are nipt in their tender yeares, and

*Plaxit merito David
super parricidā filio,
cui perpetuo
sciret obstru-
ctum exitum, &c.
Bernard.*

*Vita homi-
num capit
esse misera-
bilis, debuit
dari finis
malorum, ut
mors resuscit-
erit, quod
vita amiserat. Ambro.
Job. 3. 7.*

Eph. 4. 13.

and taken away in their minority : for those that dye in the state of grace dye in a full age, and are perfect men. What they want in time is made out in happy eternity.

2 Sam. 12.

23.

Sene.

David tels us, we shall go to them, but they shall not returne to us. And a very Heathen could say, *Præmittimus, non amittimus*, we lose not our friends, but send them before us. Why then should we immoderately bewaile the death of those whom we must shortly follow ? There is great joy in the meeting of friends ; when *Moses* and *Aaron* met in the mount, for joy they kissed one another : Yet the joy of these meetings may be dashed and will have an end. But O what joy will it be when we meet one another in the glorious Mount of heaven, never to depart any more ? Let us then moderate our mourning, and prepare for that meeting, *When we shall meet Christ in the aire, and abide with him for ever.* But

1 Thes. 4.

17.

But I adde further, lest this grieſe ſhould overwhelme you, do ye overwhelme it with the conſideration of a greater. Suppoſe your Children ſhould live to be a grieſe to you, as *Adam* (Emperour of the whole world) had his heart ſadned with one Son killing another; and *David*. In like manner *Rebekah*, who had a double deſire at once, hath it imbittered with feare of a murderous emulation: That ſhe confeſſeth, *I am weary of my life, and what good ſhall my life do me?* Nay, ſuppoſe ye ſhould have brought forth to the ſword: Seen your little ones ſpitted upon Pikes: Their tender limbs rent like kids by cruell hands: Or pluckt from their mothers breasts, and have their braines daſht againſt the wall: Whileſt the affrighted mother is haſe dead with aſtoniſhment. Or to ſee your ſelves ſo ſtraightned by famine as to devour the fruit of your bodies, your little Infants of

Gen. 27. 46.

*Parturient &
Deglutire.*

a span-long : Being forced against nature, to turne your tender kisses into cruell bitings, and suck their blood that sucked your breasts.

(O tender hearted Fathers and Mothers, who knoweth how far this fire which is kind.ed among us may burne before it be quen.hed: Seeing it hath such combustible matter to feed upon, and such bellows to blow it up? All ye have hitherto seen may be only the beginning of sorrows.) Suppose ye should live to see women with child ript up : your daughters ravished : your Sons captivated slaves : not knowing what destiny may befall them, but most likely to live abused, and dye without buriall. Nay, (which is saddest of all) have the Gospell taken from your Children. Would you not much rather commit them to Christ in their Infancy, and lay them up with him ?

Use 4.

The Use in the last place coun-
selleth

selseth us to keep close unto him, the enjoyment of whom supplies every want, and sweetens every Crosse. The summe is, if we cannot keepe our children, yet, let us have a care to keep our God. Though you part with your own seed, yet, be sure you have the seed of God: And this child in you will cause you at the full birth to forget all the sorrow. Say to thy selfe, I now see the worth of Grace, and emptinesse of all things else: Nay, I foresee a time when nothing will stay by me but Grace: Therefore if I can make nothing sure, Ile endeavour to make my Calling and Election sure.

2 Pet. I. 10.

This high piece of spirituall wisdom the good Spirit of God did dictate unto *Job*. He could not keep his goods, Oxen and Sheep, Camels and Asses were gone: He could not keep his Servants, they were slaine: He could not keepe his Children, Sons and Daughters

G

were

Gen. 32. 26

Sir Walter
Rawley.Dentibus &
Unguibus.

Pro. 4. 13.

Cant. 3. 4.

were dead: But yet, *Job* will have a care to keep his God. Say to God, as sometime that great wrestler *Jacob*, *I will not let thee go*. He would hold his God though he lost his limbes, his life. We will be hold-fasts of our estates and money, we will not let them go, Oh that we could be so of our God.

It is said, that when the *Persians* were defeated and fled, one of the *Grecian* Commanders followed them to the Sea, and tooke hold of one of their Gallies with his right hand, which being cut off he laies hold with his left hand, and being deprived of both, with his teeth, so unwilling he was to let them go: O that we could lay hold on our God, as he did on the Galle, even with tooth and naile, and hold him as our life. This is the doctrine of wisdom. *Take fast hold, let him not go, keep him, for he is thy life*. And thus the Church deales with Christ, *So soone as she had*

had found him whom her soule loved, she held him, and would not let him go. Having now obtained her beloved, she would not part with him againe upon any termes whatsoever. She came by him hard.y, and will not part with him light.y. She knows nothing in the wide Univerſie comparable to ſuch a Jewell. Take all, only leave her this peatle of price, and ſhe hath riches enough to make her fully happy. *Whom have I in heaven but thee? and on earth there is none that I deſire in compariſon of thee.* Chriſt is the ſtrength of my heart, and my portion for ever.

Pſal. 73. 25.

Come now. and let us reaſon together. Haſt thou loſt thine eſtate? Here is a full Portion, *The Lord is my portion*, ſaith my ſoule. Haſt thou loſt thy Goods? Here is a God that may ſatiſſie, *He is an exceeding great reward.* Haſt thou loſt, or rather lent a child unto God? Here's a Chriſt in lieu. Haſt

Lam. 3. 24.

Gen. 15. 1. Nimis abundavit ei Deus non ſufficit.

Psa. 16. 3, 6.

thou parted with a first-borne? Here is *the first-borne among many brethren*. Indeed Children are an Heritage, but God is the goodly heritage. So saith David, *The Lord is the portion of mine inheritance. The lines are fallen to me in pleasant places, yea, I have a goodly heritage.*

Judg. 18. 24

Micha of Mount Ephraim, he thought it was sufficient cause of complaint when he was deprived of his Gods, *Ye have taken away my Gods, (saith he) and what have I more?* I allude to it, we may lose all we have in the world and yet have more: but if we lose our God, what have we more? Many things may, yea, all we have in the world, will one day give us a *Vale*, and depart from us: But we are never spit in the face with a woe, untill God depart from us. *Wo to them when I depart from them.*

Hof. 9. 12.

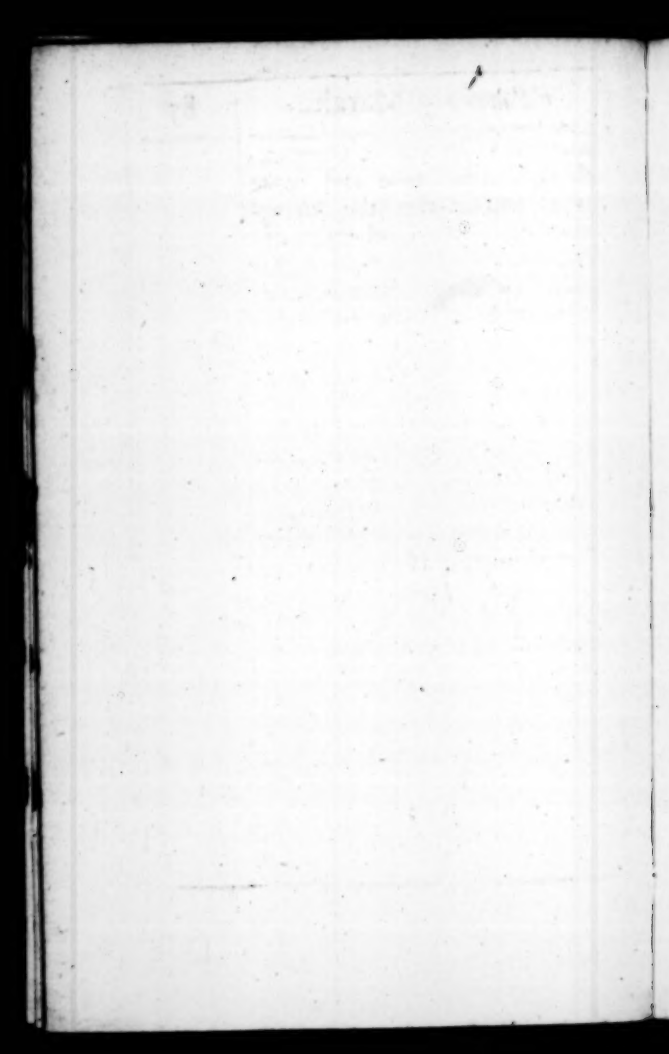
O then, get closer Communion with God. Crave familiarity. Beg
some

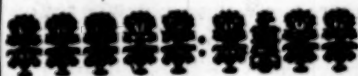
some smiles. When the Creature-comforts hoise faile and make away: entreat that the loving-kindnesse of the Lord may tarry with thee. A smile in Gods face is better than a world from his hand.

Imitate holy *Job*, when God is taking away be humbling your selves before him, praying, worshipping. If we do but keep God, our losses cannot be very considerable. What is the losse of a withered Nofegay, when we may smell to the flowers fresh in the stem? Or the want of a Puddle, when we may draw water out of the Fountaine? Injoying God we have all freshly and fully. *God is better unto us than many Sons.*

Job 1.20.

1 Sam. 1.8.





Waters of Marah.

RUTH I.

Part of the twentieth ver.

— *Call me not Naomi, call me Marah: for the Almighty hath dealt very bitterly with me.*

THe high and holy one of heaven, and wise disposer of all things is a most free Agent, owing unto no Creature an account of his actions. *Whatsoever the Lord pleased that did he in heaven and in earth: and in all places.* This

Psal. 135. 6.

G 4

God

God doth all in righteousness, and there is alwaies a most wise reason of his will: though unto us his will must be a sufficient reason.

Rom. 11. 33.

His actings are like unto himselfe, deepe and mysterious, *How unsearchable are his judgements, and his ways past finding out?* As soone may a man wade through the Sea, as passe through his bottomlesse depths: Or hold all the water of it in his hand, as comprehend his proceedings. They are such as can neither be expressed in words, nor fathomed with man's reason: Higher above us than the spang'd heavens, and deeper below us, than the Center of the earth.

If then it be Gods part to act his will, it is surely ours to submit to that will, as holy, just, and unerring. Reverently adoring what we are unable to comprehend. To this end I here present you with a pious patterne, the imitable example of this holy Matron *Naomi*.

The

The last time I appeared in work of this nature (since when a poore pittance hath passed) we did instead of sweet spices, pound galls, I meane, preach of bitter griefe. And being now called upon the like occasion, I know nothing more seasonable than the like Subject. Suffer me therefore once more to requite my bay and sweet water with a sprig of wormewood: That we may a little sit down by the Rivers, and hang our Harpes upon the Willows: Yea, that our Harpe may be turned into mourning, and our Organ into the voice of them that weep. *Call me not Naomi, call me Marah: for the Almighty hath dealt very bitterly with me.*

Psal. 137.

Job 30. 31.

The Chapter presents us with a Tragical story, concerning the great affliction that befell a good woman: in all which she was supported by God, and left as a patterne of faith and patience to succeeding Ages.

Annot. in
loc.

Ver. 1.

Ver. 1, 2.

Ver. 3, 5.

Ages. The Series of Gods providence concerning her runs thus: A Famine is sent upon the whole Land of *Israel*, occasioned (as our Divines conceive, and is very pregnant) by those plundering and spoyling Tyrants, the *Midianites*: who wasted the Country for many yeares together. Whereupon *Elimelech*, (a man of *Bethlehem-Judah*) with this *Naomi* his Wife, and *Mahlon* and *Chilion* their two Sons, are forced to flee from the mouth of this meager devourer, and seek sustenance in the Land of *Moab*.

There she had not long sojournd, but meets with a tart dispensation: being in a manner stript at once of all her outward helps, and bereft of her chiefeft and choicest friends. Her Husband and both her Sons dye, and she (poore widdow) remaines in a desolate and disconsolate condition: being left to the wide world in a strange
and

and heathenish Countrey.

Yet so soon as she heares God had visited his people with plenty, she endeavours some mitigation of her misery, by returning to her native place, accompanied with the two yong widdows her daughters in Law. By the way she useth some dissuasive Rhetorick, as one desirous to dismiss them: And whether she speake seriously, out of her love towards them, as loath to bring them into an afflicted condition, by living with her in extreme poverty: Or because she would try the truth and constancy of their affection towards her, I leave to others. But this is the effect, the one is dissuaded, the other is not. **Wherein Orpah** is the embleme of a temporary professour, but *Ruth* beares the resemblance of a resolved Saint. It is our duty to follow the *Lambe whithersoever he goeth*. Not only to Mount *Tabor*, but Mount *Calvary*. Not only to be-
hold

Ver. 6, 7.

Ver. 8, 9,
&c.

Ver. 16, 17,
18.

hold him when he is glorified, but to stand by him when he is crucified. It is expected we should love Christ with the Crosse, as well as Christ with the Crown. In matters of Religion we must put on resolution. God loves fixed Saints. *Intreat me not to leave thee, or to returne from following after thee: for whither thou goest I will go: and where thou lodgest I will lodge: thy people shall be my people, and thy God my God.*

Ver. 19:

Note.

No sooner sets she foot in the City of *Bethlehem* but the report is carried abroad upon the swift wing of fame; where all flock about to gaze upon her, with wonderment admiring her great change. What a spectacle is this? Is this *Naomi*? As it were doubting whether it were she or not. How strangely is she altered? Great afflictions may deface our outward goodliness, that men can scarce take cognizance of us. We may be such altered Creatures, as to become strange
to

to our familiars. Only here is our comfort, if we have the marke of election upon our soules, which Christ can never forget. And never are men miserable till he say, *Depart from me, I know you not.*

From this doubting question of theirs, she takes occasion to frame this answer, *Call me not Naomi, call me Marah: for the Almighty hath dealt very bitterly with me.* And thus having brought her home to her City, we are come home to our Text.

Which we may digest into

1. A Doctrin.
2. And Use.

The Doctrin is not the preaching of the word, but the language of the Rod. *Heare ye the rod, and who hath appointed it.* The Rod hath a mouth to speake, if we have an eare to heare.

Mic. 6. 9.

The Use is not only verball, but virtuall and Practicall, she heares the rod, she accepts the punishment.

Heb. 12. 11.

ment, the rod is sanctified. It is like *Jonathans* rod, there is honey upon the end of it. It is like *Aarons* rod, it buds and yeelds fruit, even the peaceable fruit of righteousness.

The Doctrine speakes bitter and heavy affliction, *The Almighty hath dealt very bitterly with me.*

The Use speakes humble submission and subjection, she is sensible of it, she submits to it: *Call me not Naomi, call me Marah.* The first of these is for our present purpose, and the later will be coincident in the discourse. Let us first labour to give a little light into the words by way of Explication.

Naïm, civitas, vel nomen oppidis, ab amantitate, jucunditate & situ. Guich. & Minsh.

Call me not Naomi, call me Marah.] *Naomi* signifieth sweet, or pleasant and delectable, and sometimes beautifull. From this word the Hebrews did oft-times denominate Cities, because of their beautifull buildings, and sweet and pleasant scituation.

And

And *Marah* signifieth bitterness, so we read of the waters of *Marah*, the *Israelites* could not drinke of the waters becauie they were bitter, therefore the name of the place was called *Marah*, or *bitternesse*, *Exod. 15. 23.* The Greeks do use a very Emphaticall word, signifying both such things as do disgust the taste, and displease the sense of smelling. The summe is, she submits to Gods hand, and desires to be called by a name suitable to her condition.

The Almighty hath dealt very bitterly with me.] I conceive these to be the words, not of one murmuring, (though the best are apt to expresse impatiency under such a condition) but of one sensible of Gods heavy hand, and bemoaning her owne estate. As if she should have said, God hath given me a very bitter pill and disgustfull draught in depriving me of my husband and two Sons, and bringing me in-

to

Exo. 15. 23.

πικρὸς
Amarus,
tum de sapor-
is, tum de
odore dici-
tur.

Ver. 21.

to this low posture of poverty, for so it follows, *I went forth full, and the Lord hath brought me home againe empty, and thus, The Almighty hath dealt very bitterly with me.*

1.

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God. O pray you may be preserved from tasting this Cup. Pray it may passe from you. A dram, a drop of divine wrath is soule-undoing, lethall and mortiferous. O wo to the damned, that must suck the very dregs of Gods displeasure, and drinke whole Vials of wrath in the darke and deep Cellar of hell for evermore.

Death is a bitter thing. When *Agag* was spared by *Saul*, and doubted not to receive good quarter from *Samuel*, he said, *surely the bitterness of death is past*. By tasting sicknesse, the brim of this cup, ye may guess what bitterneis there is in the bottome.

3.

1 Sam. 15:1
32.

And lastly, grievous afflictions are very bitter. Because they do render the life bitter, and make the condition grievous. Great afflictions may be called *Waters of Marah*. In this sense it is that *Naomi* speaks: And some among us may this day speake something out of the like

4.

H experience,

*Dollr.**Velcbe-
phab.
Iſa. 62. 4.*

experience, *The Almighty hath dealt very bitterly with me. Now to the Point.*

God Almighty sometimes deales very bitterly with his beautifull and beloved ones.

Every true Saint of God is his *Hephſibah* and *Beanta*, God's delight is in them, and he is married to them. They are his *Naomis's* his beautifull, pleasant, and delectable ones. And yet theſe poſhed and pleaſant peeces may lye under very bitter diſpenſations.

God doth not alwaies entertaine his people with Apples and Flagons : But ſometimes feeds them with bread of affliction, and with water of affliction. Here is *Naomi* a pretious woman, whoſe name and diſpoſition both render her pleaſant and amiable, and yet ſpeakes of bitter dealing from the Lord. Neither is ſhe ſingle, or paſſeth alone in ſuch ſufferings, for clouds of witneſſes keep comfort and

and joint-harmony with her in this water-musick. And though it is most true, Saints never drinke the cup of pure wrath, (which is the proper portion of the wicked) yet many ingredients of sorrow may be mingled in their cup, they may taste much bitterness from God.

Job (a man whom Scripture seems to Canonize for an eminent Saint, and patterne of patience, ye have heard of the patience of *Job*, yet,) reads a decree against himself, written with gall and wormewood, *Thou writest bitter things against me.* Against me? Against whom? *Job*, who or what are you? Be pleased to take Gods own testimonie, if heavens witness may passe, I passe, *A perfect and upright man, one that feareth God, and escheweth evill.* Nay further, One that speakes of God the thing that is right, and is accepted of God in prayer, both for himselfe and others: and yet, *He writeth bitter things against me.*

Jam. 5. 11.

Job 13. 26.

Cap. 1. 8.

Cap. 47. 7, 8.

Pfal. 60. 3.

*Inda Pallor,
& membrum
vino
madentium
tremor.
Senec.*

Pfal. 48.

We find in that Golden Psalm, where David personates the Church, she thus bespeakes God. *Thou hast shewed thy people hard things: thou hast made us to drinke the wine of astonishment, or trembling.* It is an allusion to men addicted to drunkennesse, the effect of which being long practised, oftentimes ends in a continuall and habituated trembling. Thou hast mingled us such a bitter potion of providence as possesseth us with a Palsie, making us to tremble in every joynt, to reele to and fro, and stagger like drunken men: And this thou hast done, not to strangers, but to thine own people.

We must needs yeeld, that Zion is the Mountaine of Gods Holinesse, beautifull for situation, the joy of the whole earth, the City of the great King, and God is known in her Palaces for a refuge. That she is the Orbe wherein God appeares glorious to the Sons of men,

men, *Out of Zion, the perfection of beauty, God hath shined. That it is the Theater upon which God comes forth to act his terrible and wonderfull workes, In Judah is God known, his name is great in Israel; In Salem is his Tabernacle, and his dwelling place in Zion, There brake he the Arrows of the Bow, the Shield, and the Sword, and the Battell. And the Lord hath chosen Zion, he hath desired it for his Habitation. This is my rest for ever: here will I dwell, for I have desired it. And yet the Daughter of Zion sits down weeping by the Rivers of Babylon, bemoaning her selfe in this Language, and blubbering out her complaint thus, I am in bitternesse. And againe, He hath builded against me, and compassed me with gall and travell. And Verse 15. He hath killed me with bitternesse, he hath made me drunken with wormwood. And Verse 19. I remember my affliction and my misery, the wormwood*

Psal. 50. 2.

*Psal. 76.
Noble & illustre nommen, propter inaudita miracula.*

Psal. 132.

Lam. 1. 4.

Cap. 3. 5.

and the gall. Here I stop, I might be endlesse.

Having thus seen the truth of this Conclusion, let us in the next place make some enquire when, and in what cases, God may be said to deale very bitterly with his beloved ones; which we may mainly demonstrate in these following particulars, *viz.*

I.

Job 6.4.

Lam. 3.3.

When God smites in with an affliction. Job felt the least finger of Gods hand far heavier than all his other massie and multiplied Crosses. *The arrows of the Almighty are within me, the poyson whereof drinketh up my spirit, the terrours of God do set themselves in aray against me.* And it was not so much Babylonish Captivity, as the apprehension of Gods displeasure, that so deeply wounded the Churches heart, *Surely against me is he turned, he turneth his hand against me all the day.* As the love of God is better to a soule than the best things

things of this worl'd, Corne, and Wine, and Oyle : nay, better than life it selfe : So the displeasure of God is worse than the worst things in this life : nay, than death it selfe. One frown from God is more grievous than all the smiles in the worl'd are joyous. The Apostle saith, *We wrestle not against flesh and blond, but against principalities, against powers, &c.* Whence I infer, if it be so terrible to have the powers of hell, how dreadfull is it then to have the powers of heaven engaged against us ? Here is God and not Man, Spirit and not flesh.

Psal. 4. 7.

Psal. 63. 6.

Eph. 6. 12.

It was once *Eli's* dissuasive Argument to his Sons. *If one man sin against another, the Judge shall judge him: but if a man sin against the Lord, who shall entreate for him?* In our contendings with men we may have Seconds, but who dare joyne issue with us against God ? Man may deale ſ out with man :

1 Sam. 2. 15.

H4

nay,

Psal. 38. 1.

may, (in the strength of Christ) man with devils: But who can stand before Omnipotencie? *Thine Arrows stick fast in me, and thine hand presseth me sore.* This is very bitter.

2

Psal. 42.

Hidden afflictions. When God hides from a soule the particular cause of an affliction. *Why art thou cast down O my soule: and why art thou disquieted in me?* It was no little aggravation of *Rebekah's* trouble, when she had those struglings in her wombe, that she knew not the reason: And therefore she goes to enquire of the Lord, *Why am I thus?* A disease found out is halfe cured: but till then very hopelesse. Alas (saith the poore soule) if I knew the speciall and particular cause, why God so and so testifieth against me; I wou'd remove it, that the effects might cease: But seeing I am ignorant of this, What hope? I may walke in bitternesse all my daies.

Gen. 25. 22

*Felix qui
potuit rerum
cognoscere
causas.*

Inward

Inward afflictions. Such as are not only skin-deep, but heart-deep. Sinking down to the soule, and weighing upon the Spirit. These are very heavy and bitter. For as those joyes which are kindled in the heart by the Holy Ghost are unspeakable: So those afflictions which wound the soule, and dart the conscience, are intollerable.

The spirit of a man will sustaine his infirmity: but a wounded spirit who can beare? Not huge Atlas himselfe. No Herbalist could ever yet shew me, amongst all those varieties of simples in nature, the medicine that cureth a wounded soule. No, no, in this all are Physicians of no value. None can do it but the balme in *Gilead*, and the Physician there.

Sudden afflictions are much disgusted, and become very bitter. When afflictions give us a surprize, like a whirlwind or storme at Sea. When we have our eye upon one
point

3.

Pro. 13. 14.

*Corporis vi-
ta & floru-
men est ani-
ma, anime
columen est
Dens. Carr.
in loc.*

4.

Pro. 1. 27.

Isa. 15. 1.

point or quarter, and afflictions come in at another. Our expectations are from one end, & evils come in at another. When they throng in at our back-doores, then and there as we never expected them. Suddenesse or unawares contributes very much to the bitteresse of afflictions. Thus the wicked are threatned, that *their destruction shall come as a whirlwind. And Moab to be destroyed in a night.* And this renders Christ's coming to judgement more terrible, That *he will come as a Thiefe in the night,* suddenly and unexpectedly.

Luk. 13. 30.

It is reported, that the *Basilisk* and *Man* shoot such venenation at each other, from the eye at a distance, that whether hath priority of aspection is destructive to the other without corporall contaction. Sure I am, surprizing evils are oppressing evils. When death seemes to come in an *hac nocte*, and take away our sweet relations, with-

without any considerable summons given by sickness, (as hath been at this time) it is very bitter. When God sends Crosses flying upon us as Arrows, swiftly, and silently, they wound sharply and deeply.

Successive and continued afflictions. A little weight lying long upon the back, at length grows ponderous and burdensome. *David* was weary of his groaning. When each morning seems to be big-bellied, and to bring forth a new griefe. When afflictions succeed and second one other: One borne springing up after another, and one *Hydra's* head after another. When afflictions are like unto *Jobs* Messengers, one treading upon the heels of another, and preventing one another. How many changes had that man? Oxen and Asses are gone, Sheepe and Servants are gone, Sons and Daughters are gone. When we have not to do
with

5.

Pro. 27. 4,

Gen. 30. 11.

Psal 42. 7.

*Gutta cavat
lapidem, —
sæpe cadendo.*

with single afflictions, but whole armies at once assaile us. When we may say, as *Jacobs* wife in another case, *A Troupe commeth.* When we are left to bicker with bodies, and to withstand whole broad-sides. When deep calleth unto deep. Take a stone, cast it into a Pond, and presently ye will see one circle succeed another: So when God plyeth a poore soule with afflictions, like waves at sea, that it seems overwhelmed: When he keeps the back continually bowed down, that there is no time to looke up and get a breathing: This is very sad. Marble decays at length with continuall drop-pings.

6. When we are exercised with stripping afflictions. Which may be called so in a double respect, viz.

1. When we are deprived of an only enjoyment, the want of which makes a great breach, as if all were gone.

gone. Thus it was with *Naomi* here, what nearer than Husband and Sons? In being deprived of them she was stript indeed. And thus it was with *Job*, what nearer than Sons and Daughters? He never looked upon himselfe as a naked man untill they were gone. It is threatned as a great part of *Jezebel's* punishment, *I will kill her children with death.*

Apos. 2. 23.

Looke as it is in an house, some goods may be removed, and perhaps not be much missed: But other Utensils againe are so much for use and ornament, that the want of them leaves an house very naked. Even so, our Children are more to us than all we have in the worl'd besides. Let houses be never so well fraught, they are very empty if Chi'dren be wanting. *What wilt thou give me, seeing I go childlesse?*

Gen. 15. 2.

When we are deprived of all at once. That we are (as it was said
of

2.

Mark. 14.
52.

Hof. 2. 3.

of the young man) left utterly naked. Here is stripping indeed. If a faire and beautifull Apple fall from our Tree, we are displeased; but if not one left upon it, then are we troubled. Thus God threatens Idolatrous *Israel*, to strip her naked, and set her as in the day that she was borne. So is *Naomi*, not an Husband, not a Child. And *Job*, seven Sons and three Daughters in the morning, but in a trice all dead CorpSES. One Chicken serves the Hen to brood over. It was comfort to old *Jacob*, that in the want of *Joseph* he had a *Benjamin*: Though *Joseph* is not, yet *Benjamin* is. It is a great mercy all our Arrows are not spent, but there remaines yet some shafts in the quiver. But when all is taken away at once, as with a wet finger, this is to be left naked, and is very bitter.

7.

And lastly, increasing evils, such as do thrive and grow upon us. When they are like the Deluge of old,

old, swelling from the ankles to the knees, thence to the navell, and at last to overwhelming. When they come on by degrees, and the greatest is reserved for the last. When the dregs lye in the bot-tome, and the last morsell proves the bitterest bit. Just thus it is with *Naomi*, first, she is afflicted with Famine, next she is forced abroad, afterwards deprived of her meet help, her Husband, and last of all, of her two Sons. Whose heart would not have tendred to have seen *Job* give audience to those mournfull Messengers? One comes, *Job*, your goods are all seiz'd; Very sad, I am beggar'd. Another, *Job*, your Servants are slaine; A great deal sadder, here is precious life taken away. A third, nay *Job*, but here is not all, I am sent unto you with more heavy tidings than all this, *Job*, your Children are every one of them dead, suddenly, violently, even all at a clap, and in the midst
of

1 Sam. 4.

Ver. 19.

Pro. 4. 18.

Jud. 13.

of their mirth and rejoycing. There might you have seen shattered cups and skuls, the bloud of the grape and of your Children mixed together. What say you to this Job? Oh! ——— Then Job arose. &c. And the like shots did the wife of Phinehas withstand so long as ever she was able. Israel is defeated: very sad. Your Father-in-Law, Brother-in-Law, and Husband are dead: O grieve! But here is not all, The Arke of God is taken away; This last shot her to the heart, Then she bowed her selfe, and travelled, for her paines came on her.

As it is the godly mans blessing, that *his light shineth more and more unto the perfect day*: So it is the wicked's curie, that *his night cometh on more and more, untill at last he inherit the blacknesse of darkness for ever*. The godly, after all the manifestations of their Fathers love, find the best wine reserved last: But

But the wicked, after all his plagues, at last makes up his mouth with the very dregs of divine indignation. The nearer unto which afflictions we do approach, the more bitter they must needs be.

Hence it is plaine, Gods waies are not as mans waies. We deale bountifully with them we love, and bitterly with them we hate. *Joseph* is distinguishingly free to his brother *Benjamin*. And *Elkanah* gives a worthy portion to his beloved *Hannah*. If any aske the reason, why God is so heterogeneous in this dispensation? I answer, secret things belong unto the Lord, whose judgements are a great deep, only revealed things to us. It is no imputation to be ignorant of things not revealed. Where God doth not speake, the eare should not itch with desire to heare. Let us not soare over high with our waxen wings. God severely punished those that pryed

Gen. 43. 34

Deu. 29. 29.

*3 apte ad
sobrietatem.*

I into

Isa. 3. 10.

Rom. 8.

1 Tim. 2. 4.

πονηρὸν πνεῦμα
ἐνέχετε.

into the Arke. The Philosopher while he gazed of the heavens, fell into a Pit unawares. As soone, and sooner may we line out the way of a Serpent over a Rock, or of a ship in the waves, or of an Arrow in the Aire, as find out the waies which God walks in. Only herein we may safely rest, *Say ye to the righteous, that it shall be well with him. And all things shall work together for Good to them that love God.*

Such is the admirable power and goodnesse of God, that he can bring light out of darkenesse, and good out of evil: yea, he can so over-rule the nature of things, that what of themselves would contravene he will cause to co-operate, and make them serve for much good. He can sweeten bitter waters, and make waters of *Marah* become waters of life. But lest any soule should be sick about this question, and say, *Why am I thus?* These

These following reasons may minister some satisfaction unto sober minds, viz.

The first Reason respects sin.

Reason 1.

I.

Sometimes God inflicts them as Castigatory stripes because of sin. It is possible whilst they are in the flesh Saints may sin: nay, it is impossible they shou'd not sin. True,

1 Joh. 3. 9.

He that is borne of God doth not commit sin, that is, as some do unpardonably, or, as the wicked do continually, as one in his proper element, he sinneth not wilfully, presumptuously, impenitently, &c. yet not so, as if he cou'd not, or did not sin; Gods purest peop' have their spots. Solomon bids a challenge to all the wor'd, *Who can say, I am pure from my sin?* None justly. In many things we offend all. The greatest seite-justifiers will prove the greatest selfe-deceivers. Take it in the Apostles own words, *If we (marke we Apostles and Saints) say that we have no sin, we*
I 2 deceive

Deut. 31. 5.

Pro. 20. 9.
*Possumus
quod jure
possumus.*
Jam. 3. 2.

1 Joh. 1. 8.

Euseb. Eccl.
hist. l. 2.
Clem. Hypo-
typos. l. 7.

deceive our selves, and the truth is
not in us. James, surnamed for ver-
tue the just, reckons himselfe a-
mongst offenders. There is a Ge-
neration that are pure in their own
eyes, and yet is not washed from
their filthinesse: And I guesse none
to be blacker in Gods eyes than
those that are whitest in their
own. Nitre, Sope, and Snow-
water, will not wash off their ble-
mishes.

Eccl. 7. 20.

Quid in hac
vita nisi
Aurora su-
mmus Greg.

Nay further, it is plaine, Saints do
not only sin simply, but transitive-
ly, even in performing duty, and
doing good. So saith Solomon,
*There is not a just man that doth
good, and sinneth not.* It was once
the perverse dispute of some *Pela-
gians*, Whether by the absolute
power of God, a just man might
not live on earth without sin? But
what have we to do with the ab-
solute power of God, when his
pleasure is otherwile? we have
cause here to be humbled for the
imperfection

imperfection of our perfection: being at best like the gray morning, not cleare day. Though we do some things that are of the light, yet we do not want the reliques of darkenesse.

Sin hath some life in us still on earth, our sanctification being not yet absolute, which God suffers mainly for three reasons, viz. 1. For the exercise of our faith, patience, and constancy. He leaves some enemies against whom we may fight the good fight of faith, as the *Canaanites* were left in the Land to prove the *Israelites*. 2. For our instruction, to make us know, how deeply we are obliged to Gods mercy, and how excellent is that deliverance we have by Christ. Hereby we come to know the benefit we have by grace, to which we must make our recourse. Did we not feele how powerfull sin is to over-rule us, we could never have known the vile servitude of

Joſh. 10.
23, &c.

fin, under which we lay by nature: nor the excellent grace of Chriſt, whereby deliverance is procured. We find, that if the reliques of fin be ſo turbulent, how would it trouble us, & tyrannize, were it in its full vigour? 3. For his own greater glory, and Sathans greater confuſion. Like Conquerours that ſlay not all enemies, but reſerve ſome alive Captive for the day of Triumph, to be put to death for their greater ſhame, and the Conquerours greater glory. Thus Joſhua dealt with the five Kings that made war againſt Gibeon. So Jeſus Chriſt, the Captaine of our Salvation, ſubdues all enemies, our ſins: yet ſome remaine enclosed within us, (as in a Cave) reſtrained by his power from their former liberty, and when the battle is ended he will utterly poiſe them of life.

This being ſo, men ſhall ſmart for ſin where ever it is found, Saintſhip is no ſhelter. The beſt
child

child will deserve it at one time or other, and an offending Son shall lick of the whip, yea, Gods own Son if he undertake for sinners. So long as we have in us this bitter root, we may expect some bitter fruit. If *Dauids* children (in Covenant with God) breake his Statutes, and keep not my Commandements ; then will he visit their transgression with the rod, and their iniquity with stripes.

*Psal. 91. 30,
31, 32.*

Saints themselves do never receive the full application of freedom from affliction till death. Yet these are castigatory, not condemnatory. They have the Cross, but not the Curie. Correction, but not Condemnation. A good and a bad man may lye under a like calamity, and yet here is the difference; to the one it is a chastening, to the other a punishment. Sufferings may be alike in the nature and measure of them, and yet differ in the acceptation. A Mer-

Joh. 16, 33.

Rom. 8. 1.

Joh. 5. 14.
Piscinae sunt
sapientiae.

Amos 3. 1.

2.

chant and Malefactor both crosse the Sea, in one and the same Ship: To the one it is the puriuit of his Calling, and for gaine, to the other exile and banishment. Correction stands for a good caution. *Sin no more lest a worse thing come unto thee.* The sins of Saints are more dishonourable unto God, and cutting to the heart of Christ than others: therefore a smarter rod may hang at their girdles. Greatnesse of mercy aggravates the greatnesse of sin, and addes to misery. *You only have I known of all the Families of the earth: therefore I will punish you for all your iniquities.*

Againe, sometimes God dispenseth afflictions, as medicinal Pills or Potions, to procure the soules health. Let no man ascribe to afflictions more than is their due, they cannot worke of themselves, yet being sanctified of God, they have a threefold operation.

1. For the prevention of sin.
They

They are those thornes with which God hedgeth up our way that we may not find our paths. Naturally we are like unto beasts, desirous to breake forth into wrong walkes and pastures : God will by these prevent our extravagancy, and keepe us within compalls. If they go on, they shal prick themselves to the bone. Physicians open a veine, not only to cure, but many times to prevent a disease. God knows our disposition, how inclinable we are to this or that evill: And that we shou'd not fall into these, he sends us sickness in body, sadness in soule, losses in our goods, friends, children, &c. And these, by Gods blessing, become golden bridles, to curbe and restraine us from that, which otherwise we shou'd rush upon and commit. When the people saw *Amasa* wallowing in blood, every one that passed by stood still : When we are in the hot pursuit of sin, yea, in the very chase,

Hos. 2, 6.

1 Sam. 30.
12.

Psal. 4. 4.

chafe, bitter afflictions serve to give us a stand. *Stand in awe and sin not.*

Pro. 6. 10.

2. They serve to awaken us out of sin. How apt are we to take a sweet nap upon the Lap of our *Delilah*, our beloved lusts? And how unwilling to be disturbed? *Yet a little sleep, a little slumber, a little folding of the hands to sleep.* How long did *David* sleep under the guilt of adultery and bloudshed before he was awakened by *Nathan*?

Pro. 23. 34.

Sin hath a strong power to charme us into a deep sleep. *Solomon's Drunkard* continues sleeping upon the top of a Mast; *Sampson* is dorming when enemies are upon his back; And *Jonah* hath his senses fast lockt up when there is but a poore planke or inch-board betwixt him and death. Who fallen into a lethargy can awake him selfe?

Judg. 16.

No more can men awake themselves out of this spirituall lethargy. Secure sinners matter not,

Jonah. 1. 5.

though

though the house be on fire about their eares.

Now sanctified afflictions are meanes, both to awake us, and keep us wakefull. *Thou holdest mine eyes waking.* Both the eye of my body and mind. How comes the Psalmist to be so wakefull? Even by being plied with afflictions, *My sore ran, I was troubled, my spirit was overwhelmed, I am so troubled that I cannot speake,* &c. David in his heavy affliction of spirit could say, *My sin is ever before me,* and it was unto him as a Monster, very horrid and formidable: Whereas before in his jollity he was sensible of no such thing. Looke up to God, and beseech him in this glais to discover unto thee the thing that doth thee all the annoyance, that sin may by litt'e and litt'e go out, and grace drop in. Many a sou'e had slept the sleepe of death if God had not sent some awaking affliction, to shake them by the
thou der,

Psal. 77. 4.

Psal. 51. 3.

shoulder, and shout aloud in their eares.

1 Pet. 3. 34.

3. They may be said to cure the soule of sin. But what then becomes of the blood of Christ, by whose stripes we are healed? Answer, No great difficulty to unloose this knot, take it in short, chastisements may be said to cure the soule mediately, but not immediately: for they are meanes to bring to repentance, which in its order and place leads us to the obtaining of pardon, and God ever gives when he forgives: Pardon of sin and power against sin are constant concomitants, and a double portion from God given to the soule. So then, the blood of Christ is the only soveraigne Medicine of soules, and afflictions drive us to seeke the cure. To be wonne by love shews a spirit very Evangelicall, and the love of Christ ought to constrain us: yet many we see are brought home to Christ by the weeping crosse,

*Meliores
sunt quos
ducit amor,
sed plures
sunt quos
corrigit si-
mor. Aug.*

croffe. The Prodigall in prosperi-
ty had forgotten himfelfe, but ha-
ving gone a season to the schoole
of sad experience, at last he comes
to himfelfe. The Dungeon prea-
ched to *Manaffes* the doctrine of
true Religion. And fellowship
with the beasts taught *Nebuchad-
nezzar* humility. Afflictions and
the Croffe are Gods file to take off
our rust, and make us bright.

Then let us not looke at present
asperity but future profit. At first,
Job something grudged the Lords
visitations, but in the issue of those
great troubles he was of another
mind. *No chastening for the pre-
sent seemeth to be joyous, but grie-
vous*: yet neverthelesse afterward
it yee'deth the peaceable fruit of
righteousnesse. No child takes
pleasure in correction, for the time
it is unpleasent and irkesome, he
cries out, O good Father ! good
Master ! and thinkes he hath no
worle enemies in the wor'd : But
when

παθήματα
μαθήματα

*Eadem est
ratio disci-
pline qua
medicinae.*

Pla. 119. 71.

*Amara ra-
dix, dulcis
fructus.*

when he commeth to yeares of discretion he praiseth God he was not permitted to live as he listed. Receiving of Pils, and drinking of potions, the cutting and lancing of a man, and putting long tents into wounds, these are not joyous for the present: And yet, the health which is procured afterwards brings joy. So afflictions, though irkelome to the flesh, yet they are wholesome to the Spirit. In nature the body is most healthy when the spleen is smallest: And the soule is at best when the body of sin that spirit in us that lusteth to envy, is brought lowest. Heavens designe in this dispensation is to kill that which would kill us. The time is coming, in which the soule shall say, *It is good that I was afflicted.* Blessed be those afflictions that he ped to keepe me out of hell, and to bring me to heaven. I may say of sanctified afflictions as he said of vertue, The beginning is as bitter
as

as gall or wormewood: But the end shall be sweeter than honey.

The second reason of the point doth respect grace. God issueth out such bitter dispensations against his beloved ones.

To evidence grace. To see if there be any sparke of a spirituall life in the soule. We try whether instruments be in tune by smiting upon them: our hearts are Gods Instruments, and when he smites upon us, they send forth either the sound of nature or grace. God led *Israel* in the wilderness to prove him and to know what was in his heart. Not that God is ignorant of our estate, but to make us appeare what we are, and give us a sight of our selves. A Pilot is best known in a storme, a Soule-dier in fight, and a Saint in affliction. This day will make us discern betweene a tree and a man: Some weeds being rubbed offend the sense, whereas

Pomander

Reason 2.

I:

Deut. 8. 2.

Pomander chased yee'ds a comfortable smell. Afflictions discover the carrion-like corruptions of some, but are as the breaking of a box of oyntment to others. What is this man, or that woman (saith God) Silver or Drosse? Corne or Chaffe? Flesh or Spirit? He shall no longer dissemble with the world and his own sou'e, I.e make him appeare in his colours. Under the Crosse the godly pray, the wicked often blaspheme.

2.

2 Cor. 13.
Donum
et &
tristitia

To try grace. We are commanded to prove all things, yea, our own selves. To deale with our selves as the Go'd mith with his Go'd, bring our selves to the touchstone of triall, the ballance of the Sanctuary, to see if we be right metall and weight: yea, to pierce our selves thorough, and see if we be sound at heart. All is not Go'd that glitters. A varnished Pastebord or painted Post may shine till they come to scouring. That may

may seeme to be grace which is not. *Jacob* may mistake his Sons. No flower in the garden but a weed may be found to resemble it in the wilderness. It is possible nature may (Parrat-like) counterfeit heavens language. A man may walke in a Saints habit, and speake with an Angels tongue, and yet he himselfe a devill incarnate. Therefore God will try grace, whether it be of the right stampe or no. The Apostle speakes of the triall of faith, and concerning the fiery triall. God hath his fire in *Zion*, and his furnace in *Jerusalem*, and he will melt men, for what else should he do to his people? As God gives grace, so he will try grace.

Saints, look to your sincerity, for one time or other God will in some way try you. Here is a man (saith God) proclaimes his own righteousnesse, and there is a woman hath much to say for her selfe,

K

put

1 Pet. 1. 7.
Cap. 4. 12.

put them into the fire, bring affliction upon them, let us see what metall they are of. O my brethren, I guess the times approach, you and I may be tried to the bottom whether grace or no grace, and whether true grace or feigned grace. If ever it be put upon us, whether we will receive the marke of the beast, or lose all commerce and incomes in the world: whether we will fall down to the Image, or into the hot fiery furnace: whether we will side with uncircumcised ones, or suffer affliction with the people of God: whether we will run with men into the same excesse of riot, or by departing from evill make our selves a prey: By that time our day grows so hot, the hidden things of the heart will be much manifested. In the fire the chaffe is consumed, but Go'd remains, and is purified. Pinching weather searcheth unsound bodies.

To

To preserve grace. Salt (a very keene and searching thing, yet) preserves meat from putrifying. And the Crosse (a bitter peece of wood, yet) is a great preservative of grace. Frost is sharpe and searching, but very wholesome weather for sound constitutions. Afflictions are very wholesome aire for grace to live in. Search, and you may find this true upon your own spirits ; Prosperity (as a full feast) is apt to make us dull and drowse in holy duties, then have we lesse mind of God, and pray se'dome and co'dest. An Army in peace is subject either to mutiny, or mis-imp'oy themselves. In prosperity is the greatest danger of our soules. Then do we least feare, and are soonest overtaken with pride, hypocrisie, security, uncleannes, and all evil. *Solomon*, who had the most prosperity, fell the foulest. But afflictions serve to mind us of our duty, and to quicken us in the same. Under

2 Tim. 1. 6.

4.

1 Pet. 1. 7.

Habitus ac-
quiritur ex-
eris actioni-
bns.

the Law the fire upon the Altar must not go out, grace is an heaven-borne-fire or holy flame, kindled in our hearts by the Holy Ghost, which the devill and flesh go about to extinguish, therefore we had need ἀναζωοποιῆσαι, to re-kindle or revive it. Afflictions help to blow it to a brighter flame.

To exercise grace. Those are the sweetest and wholesomest waters that run amongst Rocks. Stars shine brightest in the night, and graces are most glorious under exercise. Such shall be found unto praise, and honour, and glory, at the appearing of Jesus Christ. There are two exercises for the godly. 1. The Scriptures; 2. And the Crosse. We must expect to be exercised in chastenings, that is to undergo many. One action makes not an exercise. It doth not render a man a Souldier that he hath fought once, or a marriner because he hath been at Sea once: Neither is he exercised

in

in afflictions that hath been once afflicted. We must passe through many tribulations. God will exercise us daily. It is the use that maketh perfect. He that is not used to running cannot run well, and so of the rest. The body grows corrupt for want of exercise, and so shall we, if we be not exercised by afflictions.

To encrease grace. Saints are not perfect in this life, but these bitter waters being sprinkled upon them are meanes to help their growth. *Zachary*, after he had been dumbe a season, spake more devoutly the mystery of Salvation. A man in danger of drowning stretcheth out his hand to the utmost extent to lay hold on some twig: So will the hand of faith, to lay ho'd on Christ. God doth so turne these stones into bread, that his people come forth very much improved out of afflictions. Therefore saith *Paul*, *We glory in tribu-*

5.

*Nemo in hac
vita perfectè
perfectus.*

K 3 *lations,*

Rom. 5. 3.

Jam. 1. 2.

*Crescit sub
pondere.*

Zech. 13. 9.

lations, knowing that tribulation worketh patience, and patience experience, and experience hope. And the trying of your faith worketh patience. Habits are strengthened by frequent acts. The more we act grace, the stronger it grows. The more these Cedars are shaken with winds of affliction, the more deeply they become rooted. Being like palme trees, flourishing the more because of the weight that hangs upon them: Or like *Anteu* in the Poets, gathering strength by their falls. Affliction is good with grace, but freedome is evill without. That condition can never be sad in which grace is gained.

Besides, the sick child is most indulged. God is very tender over his sick children. They receive many a sweet visit from him during their affliction, and no time like that for the hearing of prayer. No people so prevalent with God in prayer as those who are refined.

When

When these Sons of *Levi* are refined as Silver, and purified as Gold, then are their offerings acceptable and pleasant unto the Lord. And frequent it is, Christians treasure up more experience of God in a little time of adversity than in all their life-time before. Afflictions found *Job* a good man, but they left him an experienced man, even to selfe-abhorring. So saith the Text, *I have heard of thee by the hearing of the eare: but now mine eye seeth thee. Wherefore I abhor my selfe, and repent in dust and ashes.*

The last Reason doth respect glory.

Bitter afflictions make us long for glory. How apt are we to sit down short of heaven? Some in profits and pleasures, and others in selfe-righteousnesse? The *Reubenites* and *Gadites*, seeing a Countrey pleasant, and fit for their purpose, had no mind to passe over *Jordan*. Had we no afflictions we

Mal. 3.

Job 42. 5, 6.

Reason 3.

I.

Deut. 3.

should looke for no other heaven. But afflictions bespeake us thus, Soule, there remaineth a rest to the people of God, but here is not thy rest: So long as thou livest here thou shalt find thou art upon a Sea of troubles, tossed to and fro upon waves of misery and never shalt be quiet till thou harbour in heaven. Whereupon the soule changeth choice, *D. siring to be dissolved, and to be with Christ, which is far better.* Nay, hence she comes to be wholly made up of desires, emptying her selfe in these breathings, I see it will never be better with me till I be in heaven, and bath my selfe soule and body in those rivers of joy. Here is a wilderness there is a *Canaan*: Here the best Roies have thornes about them, there is nothing that offendeth: Here all things at best are but bitter-sweets, there is no bitterness at all. In Christs presence is the fulnesse of joy. *My soule thirsteth for God, for the*

*the living God: when shall I come and
appeare before God?*

For this they groane from their
very hearts for the redemption of
their body, to lay aside their bur-
dens, and to be cloathed upon, that
mortality might be swallowed up
of life. And cry, *Come Lord Jesus,
come quickly.* No woman with
child more heartily desireth deli-
very from the burden she walkes
with, nor any Jew ever looked
more earnestly for the *Jubi-
le*, than they for that time. The
world is a barbarous country, and
heaven a sweet home, a place of
desire. The soule grows impatient
of delay, and can never receive
satisfaction till that day arise upon
it.

They are meanes to fit and pre-
pare us for glory. There is a ma-
king of men meet to be partakers
of the inheritance of the Saints in
light. And the same Apostle tels us,
as there are vessels of wrath fitted

Rom. 8. 23.

2 Cor. 5. 4.

Apoc. 22.

2.

Col. 1. 12.

Rom. 9. 22.

23.

(or

*Ve laudabi-
li vita ho-
minum, si
absque mise-
ricordiâ
discutias
cam, Aug.*

Ecc. 3. 4.

(or made up) to destruction: So there are vessels of mercy afore prepared unto glory. I know there are two maine things on Gods part to make up this aptitude in man, viz. 1. The powerfull operation of his grace, whereby he maketh us new creatures, 1 Cor. 15. 50. 2 Cor. 3. 5. Job. 3. 3. 2. The mercifull acceptation of his good will, whereby he covereth our infirmities, and accepteth of our weake endeavours in Christ, as perfect obedience. And this holy preparation comes between the Elect and glory, which worke afflictions help very much to advance.

Solomon saith, *To every thing there is a season, a time to weep, and a time to laugh.* There is *Tempus determinatum* an appointed time, it is good for us it be *Tempus opportunum*, a fit time. When the Sun shineth on one side, it casteth a shadow on the other. Bitternesse treadeth

treadeth upon the heeles of sinfull pleasure. It is a blessed thing to have the time of sorrow here, that joy may follow hereafter. So our Saviour, *Blessed are ye that weep now, for ye shall laugh.*

In the Deluge of o'd, the same waters which drowned the wicked of those times bare up the Arke, and preserved *Noah* with his Family. Punishments to the wicked are the beginning of hellish torments, but afflictions to the godly are he ps to heaven. They saile upon these bitter waters to that safe harbour. Afflictions are Gods tooles with which he hews and squares his living stones, and makes them fit to be laid in the heavenly *Jerusalem*. The way to the joyfull *Canaan* was through the howling wildernesse. God is used to bring his people through fire and water, before he bring them into his wealthy p'ace. Those are darke and straight passages that lead

*Nunc tem-
pus flendi
est & in-
firmis
H. 1. 1. 1.
L. 1. 6. 11.*

*Itur per an-
gusta ad an-
gusta.*

Act. 14. 22.

lead into these spacious mansions of light. The way to heaven is by the gates of hell. We must through much tribulation enter into the Kingdome of God. What shall I say more? The Son of God was presented with gall and vinegar before he dranke the wine new in his Fathers Kingdome: that is, he dyed a most curied death before he came to live that most blessed life.

Methinkes this might be as sugar to sweeten afflictions unto us. A sick man will drinke bitter potions to procure perfect heath. A woman endures great paine and sore travell for the joy of a man-child. The Husband-man will sow in winter that he may reape in harvest. O let us be willing to sow in teares, that we may reape in joy. Seed-time for the most part is not very joyous, there is much col'd and raine endured, and the Seed at present seemes to be lost: But when

when harvest commeth then comes the joy. So the seed of righteousness is sown in affliction in this life, but great joy shall be at the generall harvest in the life to come. Then we shall not know what sorrow meaneth, but shall have those joyes which *neither eye hath seene, nor eare heard, neither entred into the heart of man to conceive.*

1 Cor. 2. 9.

And now I place this as a conclusion to these reasons, that there is abundance of wiidome and mercy shining forth in these dispensations. God will not put new wine into o'd bottles, nor tender hard meat to weake stomackes, such as are babes in Christ. Whilſt Christians are weake their trials shall not be strong. He debates with them in measure proportionated to their strength, and will not suffer them to be tempted above what they are able. If he purpose heavy afflictions, he will stay till they be strong enough to beare them. *Paul*
be gins

Iſa. 27. 8.

1 Cor. 10.
13.

Rom. 14. 1.

begins his *Hieraticks* thus, *Him that is weake in the faith receive you, but not to doubtfull disputations.* And certainly it is not for young Novices in Religion to dispute points, (like children which delight in Knives that will hurt them) much lesse to meddle with juggling Jesuites, that have distinctions at their fingers ends, versing themselves in nothing else but controversies: I advise such, study rather to live well than to dispute. Neither indeed are those to be allowed, the constant tenour of whose discourse tendeth to little better than to puzzle poore soules. I read of a Philosopher, which but once boasted that he could hold Argument, and dispute of any Position, true or false, a whole day: And the *Lacedemonians* banished him, considering him as one dangerous among the common people, and a fit fellow to disturbe the peace of the State. *Et nunc reges prudenter agite, erudi-*

Psal. 2. 10.

exultationem percipite, & iudices terra.
But *hac obiter.*

Thus, in dispensing afflictions, God observeth this rule. He will not deale too bitterly with babes, or lay a mans burden upon a childs shoulder. A wise Merchant commits his strongest bottomes to the most dangerous Seas. And a Generall puts his best Souldiers upon the hardest service. They were of *Davidsworthies* that brake through the Philistines host to fetch the waters of *Bethlehem*: *David* had many in his Army, but they are Champions of approved valour and prowess that are put upon this designe. Even so God will not put it upon weake Christians to bicker with an Army of strong trials and afflictions, but such as have obtained experience and strength of grace.

The Use is twofold, the first of which is directed to the free, and the latter to the afflicted. To the
free

Use

free it speaketh two things. O ye, that as yet have not tasted bitter-
nesse, or at most but tasted some
crums of gall, and drops of vine-
gar and wormewood.

1. Be charitable towards others.
Wring not out more wormwood
into their cup by your rash and un-
charitable censoriousnesse. I disco-
ver a double distemper very Epide-
micall amongst them which are
called Christians, 1. Their carri-
age is very supercilious towards
the weake. 2. And their censures
very uncharitable towards the af-
flicted. These two are very evil
sicknesses, which we ought to get
cured. Here I have liberty to pinch
the latter, to crush uncharitable
censurings.

It is a very ill but common thing,
to judge of persons and estates,
whether good or evil by their out-
ward condition, and casualties that
befall them. Usually men charge
great guilt upon them that are
great-

greatly afflicted. Surely (say they) he is a man whom God hates. He hath the most sorrow, and therefore the most sin. Thus Christ himselfe was numbred with the transgressours, when he was only wounded for our transgressions. For while he bare our griefes, and carried our sorrows, he was esteemed stricken, smitten of God, and forsaken. Likewise, those exemplary judgements which befell the *Galileans*, and those upon whom the Tower of *Siloe* fell did render them very obnoxious to censure: Therefore our Saviour takes it off, Saying, *Suppose ye that these were sinners above others? I tell you nay, but except ye repent ye shall all likewise perish. And the Barbarians of Melita*, presently shoot their foole bolt against *Paul*, (a great deale more venemous then the Vipers tooth,) *No doubt this man is a murderer.* So apt are men peevishly and preposterously to descant

L upon

Iſa. 53.

Luk. 13.

Act. 18. 4.

upon the sufferings of others.

To dissuade from this, know,
1. Censuring is against a Gospell-
command of Christ, *Judge not*, that
is, rashly, or rigidly, misconstrue
not doubtfull things, exasperate not
small things. *Who art thou that*

Mat. 7.
*Periculosum
est de servo
alterius ju-
dicare. Hier*
1. Cor. 13.

Gal. 6. 1.

judgest another mans servant? 2. It
is against Gospell-charity, or Chri-
stian love, which thinketh none
evill. 3. And lastly, It thwarts the
right uie which every one ought to
make of his own frailty, *Considering
thy selfe*. But alas! It is naturall
for men to reflect upon others,
with neglect of themselves. Like
Plutarchs Lamia, or Fairies, which
carried their eyes in their heads
when they went abroad, but when
they came home put them up in a
boxe. Whereas *Paul*, looking into
himselfe, was of another mind, he
thought himselfe the greatest sin-
ner alive, witnesse his own words,

1 Cor. 15. 8.
with
1 Tim. 1. 15.

*The least of Saints, the greatest of
sinners.* And did we but shake our

own

own bosomes, I meane, marke the corruptions of our own hearts, and aberrations of our own lives, I am sure we should have little lust or leisure to censure others.

Doubtlesse sin is the ground of misery, and misery the effect of sin. And therefore whatever God principally intendeth, it is good for us to acknowledge sin as the cause: clearing God, and accusing our selves, it is righteously thus with me. No affliction but is first thus merited, *Man suffereth for sin.* The Position of one cause is not the removing of another where many concur: Neither doth the affirming of the principall cause deny the lesse principall. Yet both are to be considered, and that according to their occasionall energy. And therefore when the Disciples propounded that question about the blind man, *Master, who did sin, this man, or his Parents, that he was borne blind?* Christ answers,

Lam. 3. 29.

*Non artis
sed potesta-
tis. Ambr.*

Neither hath this man sinned, nor his Parents; but that the workes of God should be made manifest in him. This he doth not speake ἀπλῶς simply, for both he had sinned, and his Parents had sinned: But the meaning is, the sins of this man and his Parents were not the cause, why he rather than all sinners was borne blind: But that Gods glory might appeare in his cure. And therefore one well observes, this giving of sight, to a man borne blind, was not a cure of Art, but of power. So that although sin be the meritorious, yet it is not alwaies the moving cause of affliction.

Eccel. 9.

1 Sam. 4. 18.

Gods secret dispensations are not for us to descant upon. Known unto God are all his own workes, but none of us know either love or hatred by these common events that happen alike to all. I might bring in a large enumeration. Eli, a Priest of God and a good man; yet suddenly brake his neck by falling backw ard

backward from his seat : *Jonathan*,
a faithfull friend, and sworne bro-
ther to *David* ; yet falleth by un-
circumcised hands : The Prophet
that came to *Bethel*, passeth with
most for an holy man ; yet is killed
in his way a by *Lion* : *Josiah*, a religi-
Prince, none like him ; yet is cut
off and slaine in the prime of his
time, in the Valley of *Megiddo* :
Jobs. Children were well educated,
and inherited many prayers : yet a
violent and sudden period is put to
their lives : What say we unto
these ?

1 Sara 31.

1 King. 13.

2 Chro. 35.
23.

Job 1.

Paradise and Purgatory are not
more contrary notions than the
estates of Saints are different as to
this. Some are led by a gentle hand,
others passe through many stormes
before they reach the harbour.
How uncessant are the trials and
conflicts of some ? A man would
thinke it as impossible for them to
reach heaven as to climbe up to
the clouds. But let us learne

L 3

from

from hence, If Gods hand be against them, let not our tongue be against them. To him that is afflicted pity should be shewed. The Lord knoweth (though we do not) why he suffers such holy and humble soules to be so much disquieted. Let us cease censures, and rather tremble at, and adore the sovereignty of God : that hath it in his own hands, how, and by what way he will bring soules to heaven.

2.

Be carefull of your own selves. Rest not in any present immunity, but prepare for future contingency. Little knowst thou how soone God may cause this bitter cup to passe from thy brother and put it into thine hand. *Sufficient unto the day is the evil thereof.* Every day is a new life, and bringeth its own cares along with it. O have not your hearts so stupidly secure as to be insensible of the changes of Providence. One asking his friend,
Will

Will you please to dine with me to morrow? His answer was, I have not had a morrow for these many yeares. Soule, thou hast seen what is, and hath been: but thou knowst not what shall be. To day thou art rich: To morrow thou maiest be poore. To day in health: to morrow sick. To day alive: to morrow dead. To day children: to morrow childlesse. The clearest day may ere night prove darke and cloudy.

Therefore two things: first, sit loose from your enjoyments. Set not your heart on them. *Use them as if you used them not.* Be not so buse with these Cockle-shells and toyes upon the sea-shore as to forget the tide, which sweepe away all on a sudden. Say to thy selfe, I know not how soone God will bereave me of my only beloveds, and take away from me the pleasure of my heart, and that which is precious in mine eyes. At present I have

L 4 plenty

*Ego à mul-
ta annis
crassum
non habui.*

*Omnia que
eventura
sunt, in in-
certo jacent.*

I.

Psa. 62. 10.
1 Cor. 7. 30.

plenty and prosperity, my belly is tullyfed, and my back warmly cloathed. Now my house is richly furnished, and my Vine and Olive branches, wife and children sit round about my table. But I know not how soone stripping times may come, that mine eyes shall behold none of all these. These things may give us the slip, and salute us with an abrupt *Vale* when we least expect it. Commonly when we thinke our selves most exempted from trials then are they at our heeles. It is our wisdom to suspect our selves when our path is most pleasant. I read of *Nero* that Tyrant, who having a beautifull Lady to his Empresse, would sometimes salute her with these words, O goodly face and neck! but when I list it shall be cut off. Say to thy sweetest outward comforts O faire mercies! but when God will ye must all be cut off.

2.

Nay secondly, Sit loose from
your

your own selves. Selfe-deniall was our Saviours Doctrine, and is the very institution of a Christian. One way or other, sooner or later, God will try what you will do. God will see if he can prevaile so far with you, as to and cleave cling unto him when all is gone. Beleeve it God will not harbour such as he knows not what to make of. (I speake after the manner of men) None shall want their trialls. Soule, under colour of Religion thou maiest retaine a great deale of selfe in thee, and God will put thee to it. Selfe-deniall is of large extent. Thinke not alwaies to carry thy course even and faire, and to go on smoothly with peaceable living, and formall praying and hearing: God will surely take a course further than thus to try what is in thine heart. The wind may blow long and loud upon the sound side of a tree, and the tree make a shift to stand: But when it gets into
the

Mat. 16, 24.

the hollow of the tree, and affronts it on the rotten side, then it puts it hard to it, ten to one to lay it under feet. O know that smooth and unblameable walking will not serve your turne, there is a greater worke lies upon us, to stick and stand to our tacklings when the Lord effectually tries us.

Now soule, see and consider well what thou hast to do. If it be so brought about, thou canst not both hold God and thine enjoyments, God and thy Children, God and thy Life : canst thou close with God, be faithfull unto him, and content with him without these ? Here thou art put to it indeed. *Whosoever will save his life shall lose it : and whosoever will lose his life for my sake shall find it.* And this may serve for them that are free.

Mat. 16. 25.

Use

The Use in the next place is to the afflicted. And to them also it speaks two things :

The

The first is comfort. It is said of the waters of *Marah*, that when they were so bitter, as the people could not drinke, upon *Moses* his crying unto the Lord, the Lord shewed him a tree; which when he had cast into the waters, the waters were made sweet. The Doctrine is a bough of that tree, *The Lord may deal very bitterly with his beloved ones.* And so it is, *Lord, behold, he whom thou lovest is sicke*, which is also applicable to all other sufferings, *Lord, behold, he whom thou lovest is bereaved of his Children, deprived of all, &c. When the Lord loveth he chasteneth, and scourgeth every Son whom he receiveth.* That is, into his love and favour in this life, and into his Kingdome in the life to come. And yet the scope of that Scripture (marke the place) speaketh unto us lovingly, as unto Children. This was *Dauids* comfort. Although my house be not so with God: yet he hath made
with

I.

Exod. 15.

Joh. 11. 3.

Heb.

2 Sam. 13.
5.

with me an everlasting Covenant, ordered in all things, and sure: for this is all my salvation, and all my hope, although he make it not to grow. The meaning is, though my Family have not that flourishing prosperity, but there are many enemies against my house, and my Children mutiny amongst themselves: yet, all this shall not frustrate the free promises of God made unto me, and grounded on the *Messiah*. And this was his comfort, and his hope, in the want of outward prosperity.

Besides, they come from a Father, not an Avenger, out of love, not rigour: and he that hath one hand upon us, hath another under our heads: and the one is not more stretched out to smite than the other is to console. When by reason of sin and suffering the whole head is sick, and the whole heart is faint, Christ laies down himselfe as a Pillow for the soule

soule to be refreshed upon: by the application of his own righteousness, and the consolations of the spirit. And though all should be taken away, yet there can be no want where there is Gods love in Christ.

The second thing which this Use speaketh is counsell; and that in some particulars, *viz.* If the Almighty have dealt very bitterly with any,

Be sensible of it. Not only of the smart of the suffering, but who sends it, and for what end. Be not like senselesse *Ephraim*, whose strength strangers devoured, but he knew it not, and though gray haire were sprinkled upon him, yet he knew not. It is the Lord that giveth being to all things, actions, and motions, both in the decree, and in their actuall existence. *Shall there be evill in a City* (that is, not the evill of sin, but of suffering) *and the Lord hath not done it? He formeth*

I.

Hos. 7.9.

Amos 3.6.
Malum culpa & pena.

Iſa. 45. 7.

formeth light, and createth darkneſſe, he maketh peace, and createth evill. As we ſee by the motion of the Celeftiall bodies, the aire becomes either light or darke; even ſo by the change of Providence we meet with proſperity or adverſity, peace or trouble. God is the ruler of the whole Univerſe, wiſely ordering it, partly by his direction, and partly by his correction, in both which we ought to ſee a divine hand. Therefore ſaith *Job*, *The hand of God hath touched me.* And this good woman, *The hand of the Lord is gone out againſt me.* Chriſtians, look neither to the right hand, nor to the left, but upward. Know that afflictions ſpring not out of the duſt. Blame not chance, blame not instruments, blame not ſecondary cauſes: *The Almighty hath dealt very bitterly with me.*

Job 19. 21.

Ver. 13.

The Scripture is *Lex loquens*, and ſpeaketh this Language, *My Son, deſpiſe not the chaſtening of the Lord,*
neither

neither be weary of his correction. Whence we learne, that when trialls are laid upon us, and we faile in bitter waters, we must be carefull to steere off two extreames,
 1. We must not faint under them, breaking forth into passionate or desperate speeches, Never was any so afflicted as I, oh ! this is greater than I can beare. 2. Neither must we despise them, or set light by them; for it is God that chasteneth, whatsoever the rod or instrument be which he useth.

In the second place, be humbled under it. Sad affliction ought to worke the heart unto serious humiliation. Thus *Peter, Humble your selves therefore* (marke therefore) *under the mighty hand of God.* And *David, Thy hand is heavy upon me, I acknowledged my sin unto thee, and mine iniquity have I not hid: I said I will confesse my transgressions unto the Lord.* O let the weight of Gods hand upon you or your Families

2.

1 Pet. 5. 6.

Psa. 33. 4, 5.

2Chr. 12. 7.

miies bring you to your knees. Let the force of it make you fall down before him in the confession of sin. This is another bough to make sweet these bitter waters. The Lyon of the Tribe of Judah is paretli a poore prostrate creature. There is no other way to breake the violence of a divine stroake from God, but humbly to run under his hand. *They have humbled themselves, therefore I will not destroy them.*

Nay more, this is the only meanes to get the breach repaired. God himtelfe will dwell in the humble heart, he will take up his quarters there. O happy exchange! O rich supply! O gainefull losse! I have parted (maiest thou say) with an Estate, a Child, &c. But I have a God in reserve. Blessed are those afflictions which fit a soule to be Gods second heaven.

3.

In the next place, take revenge upon sin. When Gods hand is upon us, it is good our hand be upon sin.

fin. When God falls upon us by bitter affliction, we should fall upon sin by bitter sorrow, repentance, mortification, &c. God eyes most of all what effects afflictions do produce. We ought in a special manner to consider the death of those which are neare and deare unto us. Son or Daughter; It may be God hath deprived us of them for the punishment of our sin; it may be they are taken from us because we were unworthy of them; or because we gloried too much in them, or were not so thankfull for them as we ought. Such use as this the widow of *Sarepta* made upon the death of her only Child, *Art thou come unto me to call my son to remembrance, and to slay my Son?* upon a due search you will find Sin is the *Achan* that hath caused all this trouble: do execution upon it, When *Jesabel* heard that *Elijah* had slaine all *Baals* Prophets, she takes a profound (yet profane) M oath,

1 King. 17.
18.

oath, *So let the Gods do to me, and more also, if I make not thy life as the life of one of them.* O say, Sin hath opened the bitter fountaine, Sin hath brought this bitter griefe, and if I suffer it, will bring me more. Sin hath bereaved me of my Children, Sin hath wrought me all this mischief, by the grace of God I will forthwith labour the death of sin. Pluck it out, though it seeme a right eye, cut it off, though it seeme a right hand or foot, spit it out, though it be a sweet morsell, out with it, though it be a beloved Sin. *Constantine* the Great, hearing that nothing would cure his Leprosie, but the blood of an Infant ript out of its mothers wombe, the good Emperour abhorred the very mentioning of it: But sin is so cruell, as it would have both the blood of our Seed. and of our Souls.

It is reported of the *Bexor* (the creature which hath that cordiall stone) being hunted, and knowing
by

by instinct the cause, leaves the stone to the Pursuers to save his life. Let the credit of that lye upon the affirmers. But Brethren, I tell you, afflictions are sent out from God, and do pursue us to this end, to get from us a stone: And it is no precious but a most pernicious stone, the stone in the heart. Surely it is not worth keeping, O cast it away, with your sins and lusts, that these Beagles may not too sorely seize upon you. Say, O Lord, discover unto me this sin which engageth thee against me, and makes thee contend with me: Tell me what it is, and take it away, that thou mayest withdraw thine hand, and be at peace with thy poore Creature. We must cast the head of this *Sheba* over the wall, before ever bitter afflictions will make a retreat.

Again, Justifie God. Sore afflictions do lay us open to strong temptations. And (as a learned

M 2

man

Ezek. 11.
19.

4.

Anonyma.

.11.22-23

Gen. 3. 12.

man sheweth in his Exposition upon *Job*,) it is the Devils designe under such dispensations, to provoke us to have hard thoughts of God, and to be suspicious of his love and good will towards us. How apt are men in affliction to say as that wretched Prince did, *Behold this evill is of the Lord*; It is a thing very connaturall with the Sons of *Adam* to lay their bastard-brats at other mens doores, nay, rather than faile, to lay the fault upon God himselfe. *The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.* O *Adam*, a neat evasion, but this Sophistry will not serve your turne: Know therefore by sad experience the fault was not mine in giving you the woman, but your own in taking the fruit from her hand, and eating it, against the expresse prohibition you received from God: And by this time where are you *Adam*? Whose now is the fault *Adam*?

Adam? And thus mortall man would seeme more just than God, and more pure than his Maker. O have a Care. Get to be grounded in this Principle, that God is essentially just, justice and purity are his very nature, he cannot be God and be unjust. Therefore under the bitterest crosse give glory to the Lord God of *Israel*, and make confession unto him, saying, *Righteous art thou, O Lord, when I plead with thee. Be thou justified when thou speakest, and clear when thou judgest.*

And lastly, Submit quietly to God. Do not (as *Israel* of old) murmur at *Marah*. When *Sampson* had burnt up the *Philistines* corne, they asked, *Who hath done this?* Soule, when thou art under affliction, make inquiry, not into the lower, but higher causes, and thou wilt conclude, God hath afflicted me. God hath bereaved me of my Children, the Almighty hath shewed me much bitterness. Let

M 3 this

Job 4. 17.

Jer. 12. 1.

Psal. 51. 4.

Judg. 15. 6.

*Tolerare est
patientia
necessaria,
amare
tolerare
patientia
virtutis.*

this quiet thine heart, and silence thy spirit under Gods stroakes. The inared bird the more she struggles the more she intangles her selfe. God hath thee in a inare, struggle not. It will be but as one taking the Chaine from his leg, and tying it to his neck. It is no striving against the streame of divine appointment.

Art thou or thine under a mournfull estate? Submit. Cast up thine eye towards God, and say, *I was dumbe, I opened not my mouth, because thou didst it.* Thus Aaron, upon the strange and terrible death of his Sons, *Aaron held his peace.* Thus Eli, when he heard of that black cloud that was to empty it selfe upon his house, *It is the Lord, let him do what seemeth him good.* And Hezekiah, under his visitation, *What shall I say? he hath both spoken it unto me, and himselfe hath done it.* And the Church, *I will beare the indignation of the Lord.*

O content thy selfe, and say with Christ, Sweet or bitter, I must drinke the cup my Father hath given me. We should be as Adamants under afflictions, indure all.

But because it is no easie thing to quiet our Spirits, and silence the stirs and clamours of our hearts under bitter afflictions, I conceive it meet to propound some considerations helpfull hereunto.

They may be such as these:

First, consider God is our Father, and we may not limit his chastisements. We may not tell him how many stripes or lashes he must give us. Children do not only take Correction patiently from their Parents, but also reverence them. The Child cries out, O spare, good Father, but may not limit him. So we, Mercy Lord, mitigation Lord, but may not limit our heavenly Father how much. Thus the Church begs moderation,

O Lord rebuke me not in thine anger, Psal. 6. 1.

M 4

neither

I.

Heb. 11. 9.

Jer. 10. 24.

Hab. 3. 2.

Lam. 3. 33.

1 Pet. 1. 6.

2

1 Cor. 10.
13.

neither chasten me in thy hot displeasure. O Lord, correct me, but with judgement, not in thine anger, lest thou bring me to nothing. In wrath, O Lord, remember mercy. Mercy is a Saints plea in affliction. Let there be the presence of mercy as well as affliction. Though thy rod laid on me is smart and doth draw blood, yet let not thy wrath burne like fire. Besides, we force him to it; Parents take no pleasure in whipping their Children, it goes to the heart of a tender Father to beat his Child, water oft-times stands in the Fathers eyes, he turnes his back and weeps. Even so, God doth not afflict willingly, but sees great need before he corrects. For a season (if need be) ye are in heaviness through manifold temptations. No affliction befalls us but what is incident to men, yea, to Saints. Be it never so bitter, others have tasted the same bottle; And in this very kind, Esau was in his degree

a murderer of his mother *Rebeckah*, whilest by his ungracious carriage he made her life bitter unto her. The *Shunamites* only Child dieth. The widdow of *Naim*s only Son deceaseth. *Mary* beholds her only Son nailed to the Crosse. And *Abraham* must sacrifice his own Son, his only Son, and upon whom depended all the promises. O what a lamentable sight was this, to see *Abraham* about the killing of his only Son? That a Father should be put to this extremity, to be the butcher of his own only Child? Let us make it our own case, and it will make us all to weep. Consider the conference that was between them in the way. and it must needs strike *Abraham* to the heart, *Father, here is fire and the wood, but where is the Lambe for the burnt offering?* Alas my child (saith *Abraham* in his heart) thou must be the burnt offering: And no doubt but the teares went trickling down his cheekes.

Gen. 27.

2 Kings 4.

Luk. 7. 12.

Gen. 22.

cheekes. If the bowels of the harlot yearned within her when her child was to be divided by *Solomon's* sword: What did *Abraham's* bowels, when with his own sword he must take away the life of his own Son? O my Son *Isaac*, my sweet child, beautified with so many glittering graces, enriched with so many precious promises, A type of Christ the joy of the world, and the only stay of my old age: must thou be killed, and by thy Fathers own hand? Yea, and must I burne thee, which is the sharpest death of all? O! ——— No doubt this pierced the Fathers heart, and touched him to the quick.

1 King. 19.

It was once the Prophets complaint, *I only am left*. And indeed it addes much to affliction to be singular in suffering. But we are compassed with a cloud of witnesses that have broken the ice before us, and do draw in the same yoke with us.

Nay,

Nay, the Apostle is very bold, and saith, *What Son is he whom the Father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards and not Sons.* It is a spurious and ignominious thing to be a Bastard. Bastards are despised in severall respects, and many brands of infamy are set on them: Being illegitimate, and neither to inherit Lands, nor be advanced to office, without a speciall dispensation, as in the case of *Jephtha*. (Although I conceive the result of that rigour was rather to shew how God abhorred uncleanness, and to make men avoid it, then to inflict a punishment upon the person so begotten, if he did abhorre and forsake his fathers sin, and cleave to God in sincerity.)

Well, seest thou a man without the Crosse, not a finger aketh? It is a great signe he is a bastard. God will choole his own children. The Patriarchs, Prophets, Apostles, yea, Christ

Heb. 12. 7,
8.

Deut. 23.

Judg. 11. 1.

2 Tim. 3.
12.

3.

EXRA 9.13.

Christ himselfe dranke of this cup, and if thou be Gods child thou must pledge him, There is not any one can claime priviledge. This is a rule in divinity admits no exception, *All that will live godly in Christ Jesus must suffer persecution.*

No affliction befalls us, but sin did deserve greater. The least of sins deierts are above the greatest of our undergoings. *Exra* saith, *Thou, our God, hast punished us lesse than our iniquities deserve.* And yet whoever reads the book of *Lamentations* may judge of their sufferings. Is any of us afflicted? It is of mercy we are not consumed. It may be thou hast lost an Estate, a Friend, a Child, a Comfort: Sin did deserve thou shouldst have lost all, and after all thy selfe and soule in hell for ever. O brother, didst thou but know in what coine God pates all Sinners, and how he makes even with them in another world: Thou wouldst heartily bleis God

God for the bitterest affliction that here falls to thy share. *Stipendium peccati mors est: The wages of sin is death.*

Rom. 6.

23.

4.

Consider further, No affliction so grievous but it may be increased. New flies, and hungry ones, fall upon the same sores, out of which others had already sucked their fill. God can yet bring more corroding evils upon us. God hath yet sharper Arrows in his quiver. He can fill the cup yet fuller, and add to the weight, making it more bitter and burdensome. God threatned *Israel* more than once, *I will punish you seven times more for your sins.* Sad were it for a soul to make experiment of divine plagues. As the joy of the godly cleareth more and more unto the perfect day of glory and happinesse; so the wicked's sorrow waxeth darker and darker, even unto the black midnight of eternall horror.

Lev. 26.

The Apostle saith, *We are troubled on every side, yet not distressed; we are perplexed, but not in despaire; persecuted, but not forsaken; cast down, but*

2 Cor. 4.

8, 9.

not destroyed. Brother, it is so with thee and me. We are but under the Crosse, we might have been under the Curse. Here is the losse of children, it might have been the losse of Gods love. Here is correction, it might have been destruction. Here is a mixture of mercy, it might have been pure wrath. God might have caused his indignation to rest upon us. O woe to that man or woman whom divine fury laies hold upon this is the very dregs of the cup. We thinke our afflictions very bitter, but consider, God might have left us in a state of sin and condemnation, and under wrath, and then had we been *as*

AC. 8. 13.

χολὴν πικρίας, In the gall of bitterness.

5.

Lastly, The consideration of our past and future condition may be, a great meanes to work our hearts unto submission. Thinke what we once were, and must againe ere long be and it may much quiet our spirits under whatsoever breach God makes upon us.

1.

Two things, first, consider, how earnest thou into this world at thy birth?

Job

Job tels thee, *Naked came I out of my mothers wombe,* Job 1. 21. Not a rag to cover thee. Not a moriell wherewith to sustaine thee. Not a friend to minister unto thee. So that let God take what he will, he cannot leave thee more naked than thou wast. *Jacob,* when grown rich, thus bespeaks himselfe, *With my staffe I passed over this Jordan, and now I am become two bands,* Gen. 32. 10. I was like a poor footman, I could have carried all my wealth with me, and not have been over-laden, though now I am come on, and much encreased in estate. But at thy comming into this world thou hadst not so much as a staffe, or any thing to stay thy selfe upon. O, if many of us did but remember what once we were, we should with more thankfulness be what we are.

And again, consider how thou must go out of the world at death, the same Author tels thee, *And naked shall I returne thither.* Whither? to the earth, out of which we were formed. When death,

Job 1. 21.

Gen. 32.
10.

2.

1 Tim. 6.
7, 8.

death, that grim Porter let thee out of this world, he will suffer thee to take nothing along with thee, but a Coffin or a winding-sheet. So that likewise whatever God deprives thereof thou hast as much and more than one day thou must have. The Apostle brings in this as a strong argument unto contentment, *We brought nothing into this world, and it is certaine we can carry nothing out. Therefore let us be content,* 1 Tim. 6. 7 8. Though friends are taken away by death, and comforts seeme to faile, yet be content with thy present lot: Thou hast still as much and more that thou broughtest, or shalt carry away. Yet a little while and death will come to strip thee of all thou hast, and leave thee more naked than in the day that thou wast borne.

O then, cease murmuring and submit. lay your hands upon your mouths, beg of God a sweet composure of spirit, and say, *The Lord gave, and the Lord hath taken away, blessed be the name of the Lord.*

FINIS.